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Vol. VI

GOMMATSARA KARMA-KANDA

(PART I)

BY

SHRI NEMICHANDRA SIDDHANTA CHAKRAVARTI

EDITED WITH

INTRODUCTION, TRANSLATION AND COMMENTARY

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" भुवि नेमिचन्द्रः

विभाति सैद्धान्तिकसार्वभौमः

चामुण्डराजार्चितपादपद्मः ।"

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मोक्षमार्गस्य नेतारं भेत्तारं कर्मभूभृताम् ।
ज्ञातारं विश्वतत्त्वानां वंदे तद्गुणलब्धये ॥

I bow to him who is the guide on the path to liberation, the destroyer of mountains of Karma, and the Knower of the principles of the universe; so that I may attain these qualities of his.

GOMMATASARA.

KARMA KANDA

(PART I.)

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PART I.

PREFACE.

This translation was made in 1917 at Indore after I had finished my translation of Jíva Káṇḍa (Volume Fifth of the Sacred Books of the Jainas). Only this, Part I, was translated. My official duties, health and many similar circumstances obstructed both a further translation and an earlier publication. In this, as in the publication of my other long-lain manuscripts, I am beholden beyond repayment to my beloved and revered brethren Jaina Dharma Bhushana Brahmachari Sital Prasadaji and Pandit Ajit Prasada, M.A., LL. B., both of whom have been doing this labour of love and piety at Lucknow from August 1926.

Karma Káṇḍa, in brief, is a scientific analysis of Evil, of Sin. Evil is material, as God or the Pure Soul is certainly immaterial. The Jíva Káṇḍa deals primarily with the Soul; the Karma Káṇḍa with the material and self-forged Karmic fetters of this soul. It describes the matter and manner of this bondage, so that true and accurate knowledge may help the imprisoned, embodied soul to live a life leading to freedom and Bliss.

Indeed the only use of true books—the "Bibles" of the world—is to teach people how to live. Otherwise they are a "dull and endless strife", and the over production of books on all subjects and in all countries may well be called a prostitution of the Press, and distraction and dissipation of the human intellect. The Press is like the Frankenstein of old, which created by man, has mastered him to the strangling point. The fiction Magazine with its teachings of crime and lasciviousness, the daily newspaper with its reports of divorces, dacoities, and all the dirty details of human defects and aberrations, are the greatest instruments of the Devil.

Our costly and artificial systems of Education and Government also seem to be open to the same objection mostly. Well have the Conquerors of pain and ignorance (the Jinas) prohibited frivolous talk, jests, pranks, stories of sex, crime, political gossip, etc., etc., as Pramáda (carelessness) leading to entanglement in Samsára (mundane life), and obscuring the real qualities of the soul. As it is impossible to improve upon that wonderful gem of Jaina Sacred Literature, the Jaina Bible, I have purposely quoted at length, in the Introduction, from Saint Umasvami's Tattvártha Sûtra, as it gives the eternal, patent remedies and procedure for lessening and removing human ills.

It is a very long process to show the application of these remedies to our many and complex needs of every-day life ; and it is obviously impossible to indicate their application to individual needs. But the remedies are these, and every man and woman, knowing his or her own faults and frailties, needs and desires, can easily find guidance after studying these general rules of right humān conduct. The test of the pudding is in the eating thereof ; and the test of the value of these teachings is when a man follows them and finds that they cure his weakness and sorrow and give him peace, power, calmness, a noble delight in his own work and life, and joyous co-operation and brotherly service in his relations with his neighbours and living beings generally. In one word, these teachings instil into one an insight of his being a chip of the eternal Omniscience and Omnipotence which we call GOD, and at the same time excite him into an easy, almost instinctive, realisation of his being a happy member of the Universal Fraternity of all Living Beings.

Whatever is correct in this volume, is due to the grace of the Títhamkaras and the kindness of my devoted friends at Lucknow ; but whatever is a mistake in matter and manner is entirely due to my unworthiness and laziness, *i. e.*, to my Pramáda.

INDORE,
NEW YEAR'S DAY, 1927.

J. L. JAINI.

INTRODUCTION.

Gommaṭa-Sára, Karma-Káṇḍa is really a complement of Shrí Nemi Chandra Siddhánta Chakravartí's Jíva Káṇḍa of Gommaṭa Sára. For general remarks on the whole book, reference may be made to the Introduction to my translation of Jíva Káṇda Volume Fifth of the Sacred Books of the Jainas. Here only Karma Káṇḍa will be dealt with.

The Six Substances.

Space and time are co-extensive and infinite. Space consists of the Universe (Loka), and the Non-Universe (Aloka). The Universe consists of two substances : Living (Jíva) and non-Living (*Ajíva*). The *Living* alone has consciousness, power to attend and to know. The non-Living has neither Consciousness, nor Attention, nor Knowledge. This is of 5 kinds: (1) Matter (Pudgala) *i. e.*, table, chair, brick, stone, etc. (2) Principle of Motion (Dharma) which is an essential auxiliary of the motion of souls and matter. (3) Principle of Rest (Adharma), which is a similar auxiliary of the cessation of the movements of souls and matter. (4) Time (Kála), in virtue of which things become old, new, or continue in their existence. (5) Space (Ákásha), which gives their place or location to all substances. These six, Jíva, Pudgala, Dharma, Adharma, Kála, and Ákásha, are called the six substances or Dravyas.

Dravya.

Dravya literally means flowing or continuing. It is so-called, because it flows or continues the same through all its modifications. It is called "Sat" or Existence also. Existence or substance is a collective name for a trinity-unity of Birth (Utpáda), Decay (Vyaya) and continuance (Dhrauvya).

Attributes (Guṇa).

A Substance further is a group of attributes and modifications. As there are 6 substances, some attributes are general or common; others are special. Sámánya-guṇa, or common attributes are found in all substances; these are the attributes which are necessary for the existence of the group, as a group or substance.

These are infinite but 6 are principal:

1. Astitva, Is-ness; Indestructibility; permanence; the capacity by which a substance cannot be destroyed.
2. Vastutva, Functionality; capacity by which a substance has a function.
3. Dravyatva, Change-ability, capacity by which it is always changing in modifications.
4. Prameyatva, Know-ability: capacity of being known by someone, or of being the subject-matter of knowledge.
5. Agurulaghutva, Individuality; capacity by which one attribute or substance does not become another and the substance does not lose the attributes whose grouping forms the substance itself.
6. Pradeshatva, Spatiality, capacity of having some kind of location in space.

Attributes	
Chetanatva, Consciousness ... Amûrtatva, Immateriality ...	are common attributes of the class of substance, or group of attributes, called Soul.
Achetanatva, Unconsciousness ... Amûrtatva, Immateriality ...	are common to Space, Motion, Rest and Time.
Achetanatva, Unconsciousness ... Mûrtatva, Materiality ...	are common to Matter.

Vishesha guṇa are special attributes of a particular substance. These are the attributes which distinguish one group from the others.

Vishesha-guṇa or special attributes of each substance are:—

1. Jíva—Soul
   1. Knowledge. In its full form it arises only in the absence of knowledge-obscuring karma.
   2. Conation. In its full form it arises only in the absence of conation-obscuring karma.
   3. Bliss. In its full form it arises only in the absence of all the 4 destructive karmas, etc.
   4. Power. In its full form it arises only in the absence of obstructive karmas, etc.

5. Right Belief } In its full form it arises only
6. Right Conduct } in the absence of deluding karma.
7. Avyávádha. Undisturbable, due to the absence of vedaníya or feeling karma; neither pleasure nor pain.
8. Avagáha, Penetrability, due to the absence of age-karma.
9. Agurulaghutva, due to the absence of family-determining-karma.
10. Súkshmatva, fineness due to the absence of body-making karma.

The first 6 are Anujívi attributes, which co-exist in and constitute the substance.

They arise fully only on the destruction (kshaya) of the 4 destructive (Ghátíya) karmas; Conation-and-Knowledge-obscuring; Deluding; and Obstructive.

The last 4 are Pratijívi attributes, which merely indicate the absence of their opposites.

They arise fully on the destruction (Kshaya) of the 4 non-destructive (Aghátíya) karmas; Feeling, Age; Family-determining and Body-making karmas.

2. Pudgala, matter has for its special attributes:—
   1. Touch;
   2. Taste;
   3. Smell &
   4. Colour.

3. Dharma, has for its special attribute the quality of being the medium of motion.

4. Adharma, medium of rest.

5. Ákásha, Space; its special attribute is to give place to all substances.

6. Kála, Time; its special attribute is to bring about modifications.

Modifications (Paryáya).

Modifications occur only with reference to attributes. This alone is what is meant by Birth and Decay. Modifications or conditions change:—*i.e.*, a new condition is born, *i.e.* comes into existence (Utpáda), and the old one decays, *i.e.* goes out of existence (Vyaya). The essential attributes of the substance always persist through all these modifications. It must be clearly understood and

constantly remembered that substance is one ; the birth and decay in its modification, and the continuance of the Substance itself are only 3 aspects of viewing one and the same thing. Also Substance (Dravya), Attribute (Guṇa) and Modification (Paryāya) are three mutually interpervasive aspects of the one trinity-unity ; Attribute is nothing different from Substance and Modification. So for all the three. When we talk or think of one, we necessarily talk or think of the remaining two. The threefold distinction is merely for the purpose of exposition and explanation by our limited knowledge to others of limited knowledge. The soul with Omniscience sees the whole trinity-unity in its entirety at one and the same time.

The Embodied Soul.

In the Universe, the Jíva Dravya or Soul is found mixed with non-living matter Even the most ordinary and the least civilised men, even animals, exhibit their recognition of this fact. For Death is a most universal and eternal phenomenon. The living body is living ; when death intervenes, the body becomes lifeless, or dies. Life has left the body. This Life is the Soul ; the body represents the grossest and most visible form of matter, with which the Life was clothed, and which was "Living" only so long as Life or Soul was united with it.

The 7 Tattvas.

The Soul (Jíva) and the Non-Soul (Ajíva) are the first two Tattvas. The most important non-Soul is the Pudgala Dravya or Matter-Substance. The most important combination of soul and matter is our body.

It is also manifest that this body is constantly changing, in virtue of our activity of mind, speech and body. A feeling of modesty in the mind of the maiden paints her cheeks with blush. A sad thought gives one a long face. Criminal broodings breed a criminal look in a man or woman. The pious chanting of a hymn or prayer gilds one with the calm detachment and glory of the halo of a priest or devotee. Our food, dress, play and work, all bring about constant changes in the body.

Matter attracts matter. Generally the law of nature is "like to like." The matter of bad thoughts attracts matter of bad thought, and ultimately becomes the father of a bad habit. This attraction of good or bad matter by the soul in virtue of its mental, vocal, or bodily activity, is called Inflow (Áshrava).

When the attracted matter has actually become a part of our body, *i.e.*, when it has become bound to the soul as the body is

already bound to it, it is called Bondage (Bandha). The Persian word *bandah* " bound " for man, is literally true in this sense of Jainism. The Christian " Fall of Man " by the absorption of Sin by man, is a parallel doctrine.

If by pious attention and right conduct, the Inflow is stopped ; it is Stoppage (Samvara).

The gradual shedding of the matter already bound is shedding (Nirjará).

The total separation of Soul from the bondage of all matter is Liberation (Moksha).

In brief, Jíva or Soul plus Karma or Matter is what it is now in its embodied, mundane condition ; and the embodied soul minus all matter is what the Soul will be in its Pure and Liberated condition in Moksha.

Matter.

This matter (Pudgala) is of 6 kinds :—

1. Gross-gross, or very gross matter (solid), *e.g.* a mountain, a pillar of iron, etc. This class of matter when divided, cannot be united without the use of a third something ;

2. Gross (liquid), *e g.* water, oil, etc. On division this can be united without the intervention of a third thing ;

4. Gross-fine, *e.g.* shade, sunshine. It is interesting to compare this with the corpuscular theory of light in Western physics, before it was replaced by the modern wave-theory of Huygens. It is matter which looks gross or tangible, but cannot be grasped ;

4. Fine-gross, *e.g* fragrance, sound, sweetness etc. ; the distinction between this and gross fine being that gross-fine is more gross than fine because it can be seen as light, shade, etc.; whereas fine-gross cannot be seen, although its origin may be gross. The gases of science would be fine-gross. Fine-gross includes all things that may be perceived by the senses of touch, taste, smell or sound ;

5. Fine, matter capable of becoming karmic matter. It cannot be perceived by the senses ;

6. Fine-fine, matter which has for its atoms the combination of two or more ultimate atoms (paramáṇu). According to some Saints it is the ultimate atom itself. (Vide *Jiva Kanda*, Gáthás 602-3. *Outlines of Jainism*, Pages 21-22.)

From the molecular point of view, Matter is of 23 kinds :—

1. Atom, aṇu vargaṇá.
2. Numerable-atoms-molecule, Sankhyátáṇu-Vargaṇá.

3. Innumerable-atoms-molecule, Asankyátáṇu-Vargaṇá.
4. Infinite-atoms-molecule, Anantáṇu-Vargaṇá.
5. Assimilation-molecule, Áhára Vargaṇá.
6. ,, Unreceivable-molecule, Áhára Agráhya-Vargaṇá.
7. Electric Molecule, Taijasa-Vargaṇá.
8. ,, Unreceivable molecule, Taijasa Agráhya-Vargaṇá.
9. Speech-molecule, Bháshá-Vargaṇá.
10. ,, Unreceivable-molecule Bháshá Agráhya-Vargaṇá.
11. Mind-Molecule, mano-Vargaṇá.
12. ,, Unreceivable-molecule, Mano Agráhya-Vargaṇá.
13. Karmic-molecule, Kármaṇa-Vargaṇá.
14. Fixed-molecule, Dhruva Vargaṇá.
15. Inter-non-inter molecule, Sántara-Vargaṇá.
16. ,, Indifferent molecule, Sántara-Shúnya-Vargaṇá.
17. Individual body-molecule, Pratyeka Sharíra-Vargaṇá.
18. Fixed-indifferent-molecule, Dhruva Shúnya-Vargaṇá.
19. Gross common-body-molecule, Vádara Nigoda-Vargaṇá.
20. ,, Indifferent-molecule, Vádara Nigoda Shúnya-Vargaṇá.
21. Fine-common-body-molecule, Súkshma Nigoda-Vargaṇá.
22. Sphere-molecule, Nabho-Vargaṇá ; and
23. Great-molecule-molecule, Mahá-Skandha-Vargaṇá (see Jíva Káṇda Gáthás 594 et seqq).

Of these the most important are Nos. 5, 7, 9, 11, and 13.

Of all mundane souls there are 5 bodies only.

1. Audárika, the physical body of all men and animals.
2. Vaikriyika, Fluid, the body of hellish and celestial beings, which they can change at will.
3. Áháraka, assimilative, the spiritual man-like emanation from the head of a saint in doubt, in the sixth spiritual stage.
4. Taijasa. Electric body of mundane souls which always accompanies them.
5. Karmic body found in all mundane souls.

The first 3 bodies are made of Áháraka Vargaṇá molecules of assimilative matter. (No. 5).

The electric body is made of Taijasa Vargaṇá (No. 7).

Our speech is made of Bháshá Vargaṇá No. 9 ; our mind, of mano Vargaṇá, No. 11 ; and our karmic body of Karma-vargaṇá, No. 13.

Karmic Matter.

Now it is with this last mostly that we deal here.

Inflow of Karmic Matter.

Inflow of Karmic matter towards the soul is caused by the vibratory activity of mind, speech and body.

If the vibratory activity is with passion, the inflow leads to bondage of soul by karmic matter. It is called Sámparáyika or Mundane Inflow.

If it is without passion, *i. e.*, purely vibration in the eleventh, twelfth and thirteenth spiritual stages and does not lead to bondage, it is called Íryápatha or transient or fleeting Inflow.

39 kinds of Inflow.

The Mundane Inflow is of 39 kinds, according to its causes:

5. Caused by the activity of the 5 Senses.
4. ,, ,, ,, ,, ,, ,, 4 Passions;
5. ,, ,, ,, ,, ,, ,, 5 Sins of Injury, Lies, Theft, Unchastity and Worldly Attachment.

25. ,, ,, ,, 25 kinds of activity as follow :—

1. Samyaktva-kriyá, that which strengthens right belief ; *e.g.*, worship, etc.

2. Mithyátva-kriyá, that which strengthens wrong belief, *e.g.*, superstition, etc.

3. Prayoga-kriyá, bodily movement.

4. Samádána-kriyá, tendency to neglect vows, after having taken them.

5. Iryápatha-kriyá, walking carefully, *i.e.*, looking on the ground for protecting living beings which may be trod upon and thus injured.

6. Prádoshikí-kriyá, tendency to accuse others in anger.

7. Káyıkí-kriya, a wicked man's readiness to hurt others.

8. Adhikaraṇikí-kriyá, having weapons of hurtfulness.

9. Páritápikí-kriyá, anything which may cause mental pain to oneself or others.

10. Práṇátipátikí-kriyá, depriving another of vitalities of age, sense-organs, power or respiration.

11. Darshana kriyá, infatuated desire to see a pleasing form,

12. Sparshana-kriyá, frivolous indulgence in touching.

13. Pratyáyikí-kriyá, inventing new sense-enjoyments.

14. Samantánupátana-kriyá, answering call of nature in a place frequented by men, women or animals.

15. Anábhoga-kriyá, indifference in dropping things or throwing oneself down upon the earth, *i. e.* without seeing whether it is swept or not.

16. Svahasta kriyá, undertaking to do by one's own hand, what should be done by others.

17. Nisarga Kriyá, admiration of hurtful or unrighteous things.

18. Vidárana-kriyá, proclaiming other's sins.

19. Ájná-vyápádikí-kriyá, misinterpreting the scriptural injunctions, which we do not want to follow.

20. Anákánkshá-kriyá, disrespect to scriptural injunctions out of vice or laziness.

21. Prárambha-kriyá, engaging in harmful activities or expressing delight in other's misdeeds.

22 Párigráhikí-kriyá, trying to persevere in one's attachment to worldly belongings.

23 Máyákriyá, deceitful disturbance of some one's right knowledge and faith.

24. Mithyá-darshana-kriyá, praising actions due to wrong belief.

25. Apratyakhyána-kriyá, not renouncing what ought to be renounced.

Note that the Senses, Passions and Vowlessness are the causes and the 25 kinds of activity are their effects.

Differences in Inflow.

The differences in inflow in different souls caused by the same activity arise from differences in the following :

1 Intensity of desire or thought-activity
2 Mildness ,, ,, ,, ,, ,,
3. Intentional character of the act.
4. Unintentional character of the act.
5. Dependence of the act upon living and non-living *substances* or activities.
6. One's own position and power to do the act.

The Dependence (Adhikarana) is of two kinds, relating to the souls and the non-souls.

The first, *i. e.*, dependence on the souls is of 108 kinds due to differences in the following :—

1. Samrambha. Determination to do a thing Compare intention for an offence in Criminal Law.

2. Samárambha. Preparation for it, *i.e.* collecting materials for it. Compare in Criminal Law the conduct of the criminal before committing the offence.

3. Árambha. Commencement of it. Compare Attempt in Criminal Law.

These three can be done by three yogas, *i.e.*, activity of mind, body and speech, thus there are 3 × 3 = 9 kinds. Each one of the 9 kinds can be done in three ways, *i.e.* by doing oneself, or having it done by others, or by approval or acquiescence. Thus we get 27 kinds. Each one of the 27 may be due to the 4 passions. That gives us 27 × 4 = 108 kinds. Thus the Jaina rosary has 108 beads, one for each of these 108 Jívádhikaraṇás.

These 108 kinds can become of 432 kinds, if we consider each passion in its 4 aspects of Error-feeding or Right-belief-preventing, partial-vow-preventing, total-vow-preventing and perfect conduct-preventing.

The second kind of dependence relating to the non-soul is of the following 11 kinds.

2 Kinds of Production : (1) Múla Guṇa, *i. e.* of the body, speech, mind and respiration, (2) Uttara guṇa, *i. e.* production of books, pictures, statues, etc.

4 kinds of putting down a thing (1) Apratya Vekshita, without seeing, (2) Duh-pramrishṭa, petulantly, peevishly, (3) Sahasá, hurriedly and (4) Anábhoga, where it ought not to be put.

2 kinds of mixing up (1) Bhakta-pána, food and drink, (2) Upakaraṇa, mixing up of things necessary for doing any act.

3 kinds of movement by (1) Káya, body, (2) Váng, speech, (3) Mana, mind.

Inflow of the Eight Karmas.

I–II–KNOWLEDGE AND CONATION-OBSCURING.

The inflow of knowledge and conation-obscuring karmic matter, is caused by the following :—

1. Depreciation of those who are learned in the scriptures.

2. Concealment of knowledge.

3. Envy ; jealousy. Refusal to impart knowledge out of envy.

4. Obstruction. Hindering the progress of knowledge.

5. Denying the truth proclaimed by another, by body and speech.

6. Refuting the truth, although it is known to be such.

III.—Feeling.

The inflow ef pain-bringing-feeling (Asátá-vedaníya) karmic matter is due to the following feelings and acts :—

1. Dukha, pain. 2. Shoka, sorrow. 3. Tápa, repentance, remorse. 4. Ákrandana, weeping. 5. Badha, depriving of vitality. 6. Paridevana, piteous or pathetic moaning to attract compassion.

These 6 can be produced in one's own self, in another, or both in one's self and another. Thus there are 18 forms of this inflow.

1. Bhútá-anukampá, compassion for all living beings. 2. Vraty-anukampá, compassion for the vowers, 3. Dána, Charity, 4. Sarága-samyama, self-control with slight attachment ; etc., 5. Samyam-asamyama, restraint by vows of some, but not of others, 6. Akáma-nirjará, equanimous submission to the fruition of karma, 7. Bála tapa, austerities not based upon right knowledge, 8. Yoga, contemplation, 9. Kshánti, forgiveness, and 10. Shaucha, contentment,—these are the causes of inflow of pleasure-bearing feeling karmic matter, (Sátá-vendaníya).

IV.—Deluding.

The inflow of Darshana mohaníya, right-belief-deluding karmic matter is caused by Avarṇaváda, defaming the Omniscient Lord, Arhat Kevali ; the Scriptures, Shruta ; the Saints' brotherhoods, Sangha ; the true Religion, Dharma ; and the Celestial beings, Deva, *e, g*. saying that the celestial beings take meat or wine, etc. and to offer these as sacrifices to them.

The inflow of right-conduct-deluding karmic matter is caused by the intense thought-activity produced by the rise of the passions and of the quasi-passion, no kasháya.

E.g. Joking about Truth, etc., disinclination to take vows, etc. including in evil society, etc.

V.—Age.

As the age-karma, the inflow of Narakáyu karma, hellish age karma is caused by too much wordly activity and by attachment to too many worldly objects or by too much attachment.

E.g. committing breaches of the first five vows of non-killing, truth, non-stealing, chastity, non-attachment to wordly possessions. The point to be noted is that it is not the possession or ownership of wordly wealth which is sinful but it is the attachment to it which is a sin. A man may be in the world ; but he must not be of it.

The inflow of Tiryancha-áyu, sub-human age karma is caused by Máyá, deceit.

E.g. cheating others, preaching the false doctrines, etc.

The inflow of Manushya-Áyu, human-age-karma, is caused by slight wordly activity and by attachment to a few worldly objects or by slight attachment.

Natural humble disposition is also the cause of human-age-karma.

Vowlessness and sub-vowlessness with slight worldly activity and slight attachment, are causes of the inflow of all kinds of age-karmas.

Not taking the vows of laymen and not adopting the restrictions (shíla), but having slight attachment to the world and activity in it, can be the cause of the inflow of age-karmic matter of all four kinds.

The inflow of Deva-Ayu celestial-age-karma is caused by :—

1. Sarága-samyama, self-control with slight attachment found in monks only
2. Samyamásamyama, restraint of some vows, but not of others, found in laymen only.
3. Akáma-nirjará, equanimous submission to the fruition of karma
4. Bálatapa, austerities not based upon right knowledge.

Right-belief is also the cause of celestial-age karma, but only of the heavenly order. It applies to human and sub-human beings only. A celestial or hellish right-believer binds the human-age-karma. Note also that if a human or sub-human being has bound a particular age-karma before gaining right belief, he must enjoy that. (See Jíva Kánda, Gáthás 292, 527, 645).

VI.—Body making.

The inflow of Ashubha-náma, a bad-body-making karma is caused by a non-straightforward or deceitful working of the mind, body or speech or by Visamváda, wrangling, etc., wrong-belief, envy, back-biting, self-praise, censuring others, etc.

The inflow of good-body-making karma is caused by the causes which are opposite of the above *viz.* by straightforward dealings with body, mind and speech; by avoiding disputes, etc., right-belief, humility, admiring praiseworthy people, etc.

The inflow of Tirthamkara-body-making karma is caused by meditation (Bhávaná) of the following 16 matters :

1. Darshana-vishuddhi, purity of right-belief. Pure right-belief is with 8 Angas or the following 8 qualities :—

1. Nisshankita. Free from all doubt.
2. Nishkánkshita. Free from wordly desire.
3. Nir vichikitsita. Free from repulsion from anything.
4. Amúḍha drishṭitva. Free from superstitious belief.
5. Upa-brimhana or more popularly, Upa gúhana. Advancement in one's own attributes. Free from a tendency to proclaim the faults of others.
6. Sthiti karaṉa. To help oneself or others to remain steady in the path of truth.
7. Vátsalya. Tender affection for one's brother on the path of Liberation.
8. Prabhávaná. Propagation of the path of Liberation.

2. Vinaya-sampannatá. Reverence for means of Liberation and for those who follow them.

3. Shila vrateshvanatichára. Faultless observance of the 5 vows, and faultless subdual of the passions.

4. Abhíkshṉá-jṉánopayoga. Ceaseless pursuit of right knowledge.

5. Samvega, Perpetual apprehension of mundane miseries.

6. Shaktitas-tyaga. Giving to others, gift of knowledge, food, medicine, etc., according to one's capacity.

7. Shaktitas-tapa. The practice of austerities, according to one's capacity.

8. Sádhu-samádhi. Protecting and reassuring to saints or removing their troubles.

9. Vaiyávrittya-karaṉa. Serving the meritorious.

10. Arhat-bhakti Devotion to Arhats or Omniscient Lords.

11. Ácharya-bhakti, Devotion to Ácháryás or Heads of the Orders of Saints.

12. Bahu-shruta-bhakti. Devotion to Upádhyáyas or teaching Saints.

13. Pravachana-bhakti. Devotion to Scriptures.

14. Ávashyaká-parihári. Not neglecting one's 6 important daily duties.

15. Márga prabhávaná. Propagation of the path of Liberation.

16. Pravachanavatsalatva. Tender affection for one's brothers on the path of Liberation

Even one of these, if properly contemplated and with right-belief, brings about the inflow of Tirthankara-body making-karma.

VII.—Family-determining.

The inflow of low-family-determining karma is caused by:

1. Paranindá, speaking ill of others;
2. Átma prashansá, praising oneself;
3. Sad gunochchhádana, concealing the good qualities of others; and
4. Asad guna udbhávana, proclaiming in oneself the good qualities which one does not possess.

The inflow of the next, *i. e.*, high family determining karma is caused by the opposites of the above, *i e.*,

1. Para prashansá, praising others;
2. Átma nindá, denouncing one's self;

3 Parsad gunaudbhávana, proclaiming the good qualities of others;

4 Átmasad-guna uchchhádana, not proclaiming one's own good qualities;

5 Nichaih Vritti, an attitude of humility towards one's betters, and

6 Anutseka, not being proud of one's own achievement or attainments

VIII.—Obstructive.

The inflow of obstructive (Antaráya) karma is caused by disturbing others in charity; gain; enjoyment of consumable things; enjoyment of non-consumable things and making use of their powers.

Note.– The inflow of 7 karmas, *i e*, of all except the age-karma, is going on always, in souls influenced by the Passions, and of the age-karma also on special occasions; but the predominance of the above causes will determine the intensity of fruition (anubhága) of their particular inflow.

The special occasions of age-karma are 8 in one man's life, as follows:—Supposing a man's life is to be 81 years long. The first occasion for binding the age-karma will be on his passing 2/3 of it, *i. e.*, when he is 54. The second on his passing 2/3 of the remainder, *i. e.*, when he is 72. The third on his passing 2/3 of the remainder, *i. e.*, when he is 78. The fourth on his passing 2/3 of the remainder again, *i. e.*, when he is 80. Similarly the fifth when he is 80 years, 8 months. The sixth at 80 years, 10 months and 20 days. The seventh at 80 years, 11 months, 16 days and 16 hours.

The eighth at 80 years, 11 months, 25 days, 13 hours, and 20 minutes. If no age-karma is bound yet, the ninth is the last antar-muhúrta of his life. The point is that the man is born with his particular age-karma already bound. Therefore he must bind the age karma of his next incarnation at the latest at the last moment

BONDAGE.

Causes of Bondage.

The causes of Bandha or bondage are :—

1. Wrong-Belief

Mithyádarshana, wrong-belief, is of 5 kinds.

1 Ekánta Taking only one aspect of a many-sided thing e. g., man is mortal and immortal, regarded from the point of view of body and soul respectively. Taking only one view is Ekánta.

2. Viparíta. Perverse belief, e. g , Animal sacrifices lead to heaven. Injury to anyone cannot be a cause of merit

3 Samshaya-Doubt, scepticism, hesitation, e. g., as to path of Liberation.

4 Vinaya. Veneration Taking all religions and gods, even the so-called religions which enjoin cruel or immoral practices, to be equally worthy of pursuit

5 Ajnána Wrong belief caused by ignorance Indiscrimination of good and bad.

Wrong belief is caused by Nisarga, inborn error; or by Adhigama, preaching of another

The last is of 4 kinds: —

Kriyávádi, belief in time, soul, etc as causing everything in the world All the substances perform their functions and become causes of different effects To uphold otherwise is wrong belief.

Akriyávádi, opposite of the last, e. g., the soul does nothing. This undermines all truth If the soul does nothing, who is responsible for the doing and fruition of our good and bad actions ?

Ajnánika, Agnostic —Everything is not knownable. This is one of the general attributes of all substances How then can it be said that nothing is knowable ? It may be unknowable from some point of view ; but that is all.

Vaineyika, Religion is identical with veneration of parents, king, etc., e. g., Confucianism. Obviously veneration and eternal truth are not identical.

All these four together form 363 varieties of wrong belief i. e., 180, 84,67 and 32 respectively.

Nisargaja is also called Agrahita; and Adhigamaja is called Grahita.

Vowlessness.

Avirata, Vowlessness, Non-renunciation is of 12 kinds :—

Lack of compassion for 6 classes of embodied souls; and lack of restraint of 5 senses and 1 mind.

Carelessness.

Pramáda, Carelessness is of 15 kinds :—

4 Kinds of Kathá, talk, about :—

1. Food (Bhojana-Kathá).
2. Women (Strí-Kathá).
3. Politics (Rájya-Kathá).
4. Scandal (Desha-Kathá).

5 Senses.
4 Passions.
1 Affection.
1 Sleep.
—
15

1 Kathá × 1 Sense × 1 Passion × 1 Sneha × 1 Nidrá make one combination or one kind of Pramáda.

So : 4 kinds of talk × 5 senses × 4 passsions × 1 affection × 1 sleep make : 80 kinds.

Passions.

Kasháya, Passions, are 4, *i.e.* Anger, Pride, Deceit and Greed.

Vibrations.

Yoga, Vibrations in the soul, through mind, body and speech, are of 15 kinds :—

4 of mind :—

1. Satya mana, true mind.
2. Asatya mana, false mind.
3. Ubhaya mana, mixed true and false mind.
4. Anubhaya-mana, neither true nor false.

4 of speech :—

1. Satya-vachana, True.
2. Asatya-vachana, False.
3. Ubhaya-vachana, Both.
4. Anubhaya-vachana, None.

of body :—

1. Audárika, physical.
2. Audárika mishra, *i e.*, physical with karmic.
3 Vaikriyika. Fluid.
4. Vaikriyika-mishra Fluid with karmic.
5. Áháraka. Assimilative.
6 Áháraka mishra, *i. e.* Assimitative with physical.
7. Kármaṇa. Karmic.

Note.—The Taijasa, electric body, is always found with the karmic body. It never has an independent yoga. The electric molecules are drawn like the karmic molecules by the vibrations set in the soul by yoga of any kind. (For details of yoga, see *Jiva Kanda* Chapter IX Gathas 216 *et* seqq.)

Karmic matter is bound to the soul by the Vibrations (yoga) of mind, speech and body, coloured by Passions (Kasháya) of Anger, Pride, Deceit, and Greed mainly. The vibrations determine the kind (Prakriti) and the quantity (Pradesha) of the Karmic matter to be drawn towards and bound to the soul. The Passions determine the duration (Sthiti)of the bondage, and the mild or intense fruition (Anubhága of the karma at its maturity.—

Kinds of Bondage.

There are 8 kinds of Prakritis of Karmic matter:—

1. Jṇánávaraṇa, Knowledge-obscuring.
2. Darshanávaraṇa, Conation-obscuring.
3. Vedaniya, Feeling karma.
4. Mohaṇiya, Deluding.
5. Áyu, Age.
6. Náma, Body-making.
7. Gotra, Family-determining.
8. Anataráya, Obstructive.

148 Sub-classes of Karma.

These 8 classes have 148 Sub-classes as follows :—

I. Knowledge-Obscuring.

Jṇánávaraṇa (=j.), knowledge-obscuring (5).

1, Mati-j,	Sensitive-knowledge-obscuring.		
2. Shruta-j,	Scriptural	,,	,,
3. Avadhi-j	Visual	,,	,,
4. Manahparyaya-j	Mental	,,	,,
5. Kevala-j,	Perfect	,,	,,

II. Conation-obscuring.

Darshanávaraṇa (= d.), Conation-obscuring (9).

6. Chakshú-d., Ocular-Conation-obscuring.
7. Achakshú-d., Non-Ocular „ „
8. Avadhi-d, Visual „ „
9. Kevala-d., Perfect „ „
10. Nidrá, Sleep
11. Nidrá-Nidrá, Deep sleep.
12. Prachalá, Drowsiness.
13. Prachalá-prachalá, Heavy drowsiness,
14. Styánagriddhi, Somnambulism.

III. Feeling.

Vedaníya (= v.), Feeling (2).

15. Sátá-v., Pleasure-feeling; that which brings pleasure.
16. Asátá-v., Pain-feeling; that which brings pain.

IV. Deluding.

Mohaníya, Deluding (28) ... ... (28)
Darshana-mohaníya, Right-belief-deluding ... ... (3)

17. Mithyátva, wrong belief.
18. Samyag mithyátva (mishra), Right-wrong belief; mixed wrong and right belief.
19. Samyaktva Prakriti, clouded-right-belief; right belief clouded by slight wrong belief. Full right belief of the subsidential or destructive kind, being a characteristic primary attribute of the soul, manifests itself at the subsidence or destruction of this sub-class.

Cháritra-mohaníya. Right-conduct-deluding. 25.

Kasháya, Passions. 16.

Anantánubandhí, Error feeding or wrong-belief-breeding or Right-belief preventing-passions. 4.

20. Krodha, Anger.
21. Mána. Pride.
22. Máyá, Deceit.
23. Lobha, Greed.

Apratyákhyánavaraṇíya, Partial vow-preventing passions. 4.

24. Anger.
25. Pride.
26. Deceit.
27. Greed.

Pratyákhyánavaraṇiya, Total-vow preventing passions. 4.

28. Anger.
29. Pride.
30. Deceit.
31. Greed.

Samjvalana, Perfect conduct preventing. This is the slightest degree of passion and co-exists with self-restraint of a high order. It relates to the four passions. 4.

32. Anger.
33. Pride.
34. Deceit.
35 Greed.

No-kasháya or Akasháya, Quasi-passions; slight or minor passions. 9.

36. Hásya, Laughter; Risible or Laughter-producing.
37. Rati, Indulgence.
38. Arati, Ennui; dissatisfaction.
39 Shoka, Sorrow.
40 Bhaya, Fear.
41. Jugupsá, Disgust; aversion Hiding one's own, and publishing other people's shortcomings.
42. Strîveda, Feminine inclination.
43. Pumveda, Masculine.
44. Napumsaka Veda, Common sex.

V. Age.

Áyu, Age-Karma (4).

45. Narakáyu, Hellish age.
46. Tiryancháyu, Sub-human age.
47. Manushyáyu, Human age.
48. Deváyu, Celestial age.

VI. Body-Making.

Náma, Body-making Karma (93).

Gati, Condition; condition of existence. 4.

49. Naraka, Hellish.
50. Tiryancha, Sub-human.
51. Manushya, Human.
52. Deva, Celestial.

Játi, Genus of beings. 5.

53 Ekendriya, One-sensed.
54. Dvindriya, Two sensed.
55. Tendriya, Three-sensed.

56. Chaundriya, Four-sensed.
57. Panchendriya, Five-sensed.

Sharira, bodies, 5.

58. Audárika, Physical.
59. Vaikriyika, Fluid.
60. Áháraka, Assimilative.
61. Taijasa, Electric.
62. Kármaṇa, Karmic.

Angopánga, Limbs ; limbs and minor limbs, 3.

63. Audárika, physical.
64. Vaikriyika, Fluid.
65. Áháraka, Assimilative.
66. Nirmáṇa, Formation ; proper formation of limbs and minor limbs in relation to their situation (sthána) and dimensions (Pramáṇa).

Bandhana, Bondage ; molecular bondage 5.

67. Audárika, Physical.
68. Vaikriyika, Fluid.
69. Áháraka, Assimilative.
70. Taijasa, Electric.
71. Kármaṇa, Karmic.

Samgháta, Interfusion ; molecular interfusion, 5.

72. Audárika, Physical.
73. Vaikriyika, Fluid.
74. Aháraka, Assimilative.
75. Taijasa, Electric.
76. Kármaṇa, Karmic.

Samsthána, Figure ; figure of the body, 6.

77. Samachaturasra, Symmetrical ; perfect symmetry all round.
78. Nyag rodha parimaṇḍala, Banyan-like; short in lower but large in upper extremities like a banyan-tree.
79. Sváti, Tapering ; like a snake-hole, broad in lower but short in the upper extremities, reverse of the last.
80. Kubjaka, Hunchback.
81. Vámana, Dwarf.
82. Huṇḍaka, Unsymmetrical; disproportionate, deformed.

Samhanana, bones, muscle &c. ; 6.

83. Vajra-rishabha-nárácha-Samhanana, Adamantine, nerves, joints and bones.

84. Vajra-nárácha-Samhanana, Adamantine joints and bones.

85. Nárácha-Samhanana, Unbreakable joints and bones.

86. Ardha nárácha samhanana, semi-unbreakable joints and bones.

87. Kílita samhanana, Riveted bones.

88. Asamprápta sripáṭiká samhanana, Loosely jointed bones.

Sparsha, Touch, 8.

89 Kaṭhora, Hard.
90 Komala, Soft.
91. Guru, Heavy.
92. Laghu, Light.
93. Rúksha, Rough.
94 Snigdha, Smooth.
95. Shita, Cold.
96 Ushṇa, Hot.

Rasa, Tastes, 5.

97 Tikta, Pungent.
98. Kaṭuka, Bitter.
99. Kasháya, Astringent, (Saline).
100. Ámla, Acid.
101. Madhura, Sweet.

Gamdha, Smell, 2.

102. Sugamdha, Sweet-smelling ; fragrant.
103. Durgamdha, Evil-smelling ; mal-odorous.

Varṇa, Colour, 5.

104. Krishna, Black.
105. Níla, Blue.
106. Rakta, Red.
107. Píta, Yellow.
108. Shukla, White.

4 Ánupúrví, Migratory form ; the power of retaining the form of the last incarnation during transmigration, *i. e.*, in the passage from one to another condition of existence. The names are according to the four conditions of existence. Devánupurvi means the power of retaining the last form whatever it was, in going to the celestial condition of existence.

109.	Naraka Ánupurvi,	Hellish	migratory	form.
110.	Tiryancha ,,	Sub-human	,,	,,
111.	Manushya ,,	Human	,,	,,
112.	Deva ,,	Celestial	,,	,,

113. Agurulaghu, Not heavy-light; neither too heavy to move, nor too light to have stability.

114. Upagháta, Self-destructive; Having a self-destructive limb or organ, as a stag's horns.

115. Paragháta, Destructive; Possessing a limb or organ fatal to others, as a lion's claws, etc.

116. Átápa, Hot light; radiant heat; possessed of a brilliant body, which is hot to others but not to the possessor, as the gross radiant earth bodied beings in the sun.

•117. Udyota, Cold light, phosphorescence; cold light like moonshine.

118. Uchchhvása, Respiration.

Viháyogati, Movement; capacity of moving in space. 2.

119. Shubha, Graceful.

120. Aushbha, Awkward.

121. Pratyeka sharira, Individual body; A body enjoyable by one soul only.

122. Sádháraṇa, Common body; Possessed and enjoyable by many souls, as a potato.

123. Trasa, Mobile, with bodies having 2, 3, 4, 5, senses.

124. Stháyara, Immobile, with bodies having one sense only *i. e.*, the sense of touch.

125. Subhaga, Amiable; amiable personality, even though not beautiful.

126. Durbhaga, Unprepossessing; even though beautiful.

127. Susvara, Sweet-voiced, musical.

128. Duhsvara, Harsh-voiced, noisy.

129. Shubha, Beautiful (body).

130. Ashubha, Ugly (body).

131. Súkshma, Fine (body) uncuttable and all-pervasive.

132. Bádara, Gross (body).

133. Paryápti, Developable; capable of developing the body fully.

134. Áparyápti, Undevelopable; Incapable of developing the body fully.

135. Sthira, Steady (circulation of blood, bile etc.)

136. Asthira, (Unsteady circulation of blood etc.)

137. Ádeya, Impressive; appearance such as may affect others.

138. Anádeya, Non-impressive; dull appearance.

139. Yashah Kirti, Fame; bringing good fame even if one does not do good actions.

140. Ayasháh Kirti, Notoriety; bringing bad name, even if one does good actions.

*141. Tírthamkara, A Tírthamkara's career with all its grandeur when He preaches and completes His Ministry.

VII. Family-determining.

Gotra, Family-determining. (2).

142. Uchcha, Gotra High Family.

143. Nícha, „ Low „

VIII. Obstructive.

Antaráya, Obstructive (5).

144. Dána Antaráya, Charity-Obstructive.

145. Lábha Antaráya, Gain „

146. Bhoga Antaráya, obstructive of Enjoyment, of non-consumable things.

147. Upabhogha Antaráya, obstructive of Re-enjoyment of non-consumable things.

148. Virya Antaráya, obstructive of power of exercise of one's capacities.

The 8 Karmas have respectively 5, 9, 2, 28, 4, 93, 2 and 5 sub-classes, *i. e.*, 148 sub-classes in all.

Some Ácháryas treat the 93 sub-classes of the bodymaking Karma differently.

I. It will be noticed above that the 93 fall under 42 headings, Gati (condition of existence), Játi (Genus) etc. Taking these 42 only as sub-classes, the total instead of 148 is 148–(93-42)=148–51 *i. e.*, only 97.

II. On the contrary, the Body (Sharíra) sub class of the Body-making Karma has 5 divisions above (Nos. 58 to 62). But there are 15 combinations of the 5, as below :

1. Physical-physical
2. „ electric
3. „ karmic
4. „ electric-karmic
5. Fluid-fluid
6. „ electric
7. „ Karmic
8. Fluid electric-karmic.
9. Áharaka-áharaka.
10. „ electric.
11. „ karmic.
12. „ electric-karmic.
13. Electric-electric.
14. „ karmic.
15. Karmic-karmic.

Of these, 1, 5, 9, 13, and 15 are represented by the 5 (Nos. 58 to 62). Therefore if the remaining 10 sub-classes are added, we get 97 + 10 = 107 or 148 + 10 = 158 total sub-classes.

III. The 20 sub-classes (Nos. 89 to 108), *i. e.*, of touch (8), taste (5), smell (2), and colour (5) may be associated with merit (punya) or demerit (pápa). This division will add 20 to the totals. Thus the total will be 168.

Thus considering the important Body-making Karma in the above different ways, we get the total of sub-classes of all karmas as 97, 107, 148, 158 or 168.

But mainly in all Jaina books only the total of 148 is considered for all purposes.

The Quantity of Bondage.

As to Pradesha, according to the nature caused by their names, from all round, due to the differences in the vibrations (Yoga) in the soul-activity, not perceptible by the senses, the karmic molecules enter and become one and stay with every Pradesha of the soul. They come in infinite numbers, every moment, to each soul.

The particular number of the molecules actually absorbed is called *pradesha-bandha*.

Duration of Bondage.

As to Duration, the maximum duration of the 3 from the first, *i.e.*, Knowledge-obscuring, Conation-obscuring and Feeling karmas, and of Obstructive karmas, is 30 crore × crore Ságaras.

This is possible in a rational 5-sensed, fully developable (paryápta) soul, who has wrong belief (Mithyátva).

The maximum duration of Deluding-karma is :—70 crore × crore Ságaras.

The maximum duration of Náma, Body-making and Gotra, Family-determining, karmas is 20 crore × crore Sagaras for each.

This is also possible as above.

The maximum duration of Áyu, Age karma is 33 Ságaras.

The minimum duration of Vedaníya, Feeling karma is 12 Muhúrtas = 12 × 48 minutes = $\frac{48}{5}$ = 9 hours 36 minutes. That of Náma, Body-making and Gotra, Family-determining is 8 Muhúrtas.

Of all the rest, the minimum is one Antar-muhúrta, which ranges from, 1 Samaya and 1 Ávali at the lowest to 48 minutes minus one Samaya.

Fruition of Karma.

As to Fruition, it is according to the name of the karma, *e.g.*, knowledge-obscuring karma prevents the acquisition of knowledge and so on.

Stopping of Inflow.

Samvara is the stoppage of inflow of karmic matter into the soul.

The causes of Inflow and Bondage are given above.

Wrong belief (Mithyá darshana) is stopped (Samvara) in the 4th spiritual stage (Guṇa sthána);

Vowlessness (Avirata) in the 5th and 6th;
Carelessness (Pramáda) in the 7th;
Passion (Kasháya) in the 8th, 9th and 10th;
Vibration (Yoga) in the 14th stage.

For the 14 Spiritual Stages see below :—

Samvara or Stoppage of Inflow is produced by :

3 kinds of Gupti, Preservation.
5 ,, ,, Samiti, Carefulness.
10 ,, ,, Dharma, Observances ; (Dharma).
12 ,, ,, Anupreksha, Meditation.
22 ,, ,, Parishaha-jaya, Sub-dual of sufferings ; and
5 ,, ,, Cháritra, Conduct.

By austerities is caused the shedding of karmic matter, and also stoppage of inflow.

3 Preservations.

Gupti, Preservation is proper control (nigraha) over mind, speech and body.

5 Carefulness.

Samiti, Carefulness is to take care.

Samyaka íryá samiti, Proper care in walking.

Samyaka bháshá samiti, ,, ,, ,, speaking.

Samyaka eshaná samiti ,, ,, ,, eating.

Samyaka ádána nikshepa samiti. Proper care in lifting and laying.

Samyaka utsarga Samiti. Proper care in excreting.

10 Observances.

The 10 observances are :—

Uttama-kshamá, Supreme Forgiveness.
Uttama márdava ,, Humility.
Uttama-árjava, ,, Straight-forwardness, (Honesty).
Uttama-shaucha, ,, Contentment.
Uttama-satya, ,, Truth.
Uttama-samyama ,, Restraint.
Uttama-tapa, ,, Austerities.
Uttama-tyága, ,, Renunciation.
Uttama-ákinchanya, Supreme non-attachment. Not taking the non-self for one's own self; and
Uttama-brahmacharya, Supreme Chastity.

12 Meditations.

The 12 Meditations are :—

1. Anitya anupreksha, Everything is subject to change or transitory.

2. Asharana anupreksha, Unprotectiveness; Helplessness. The soul is unprotected from the fruition of karmas. Death, pain, pleasure, success, failure are the necessary results of our acts in this or past lives.

3. Samsára anupreksha, Mundaneness. Soul moves in the cycle of existences and cannot attain true happiness till he is out of it.

4. Ekatva anupreksha, Loneliness, I am alone the doer of my actions and the enjoyer of the fruits of them.

5. Anyatva anupreksha, Separateness. Otherness. The world, my relations and friends, my body, and mind, they are all distinct and separate from my real self.

6. Ashuchi anupreksha Impurity. The body is impure and dirty. Purity is of 2 kinds:—of the soul itself; and of the body and other things. This last is of 8 kinds.

7. Ashrava anupreksa, Inflow. The inflow of karma is the cause of my mundane existence and it is the product of passions, etc.

8. Samvara anupreksha, Stoppage. The inflow must be stopped.

9. Nirjará anúpreksha, Shedding. Karmic matter must be shed from or shaken out of the soul.

10. Loka anupreksha, Universe. The nature of the Universe and its constituent elements in all their vast variety proving the insignificance and miserable nothingness of man in time and space.

11. Bodhi durlabha anupreksha, Rarity of Right Path. It is difficult to attain right-belief, knowledge and conduct.

12. Dharma svakhyá tattvánupreksha, Nature of Right-Path as said by the conquerors. The true nature of Truth, *i. e.*, the 3 fold path to real Liberation.

These must be meditated upon again and again. As to the first kind of meditation, *viz.*, transitoriness, anityá anupreksha, it must be noted that as Substance, everything is permanent. Only condition is transitory. Of the matter assimilated as karma and non-karma by the soul, that which is accepted by the soul is called Upátta. The rest is Anupátta matter which is not taken in by the soul.

22 Sufferings.

For the sake of non-falling-off from the path of Liberation, and for the shedding of Karmic matter, whatever sufferings are undergone calmly and with religious renunciation are called the Sufferings (Parishaha).

The 22 Sufferings are :—

1. Hunger.
2. Thirst.
3. Cold.
4. Heat.
5. Troubles form Insect-bites ; mosquitoes, etc.
6. Nakedness. To bear calmly the troubles of climate, unpopularity, etc., due to the vow of absolute possessionlessness, *i. e*, nakedness.
7. Ennui, dissatisfaction, languor.
8. Women. Resisting temptations from and desire for women.
9. Walking too much : not to feel the fatigue, but to bear it calmly.
10. Continuous sitting in one posture. Not to disturb the posture of meditation, even if there is danger from lion, snakes, etc., etc.
11. Sleeping. Resting on the hard earth.
12. Abuse.
13. Beating.
14. Begging. To resist the temptation of begging even when there is great need of protection of body, mind, etc.
15. Failure to get alms.
16. Disease.
17. Contact with thorny shrubs, etc.
18. Dirt. Discomfort from dust, etc.

19. Respect or disrespect by admirers or enemies.
20 To resist Conceit of knowledge; and to be full of humility.
21 Lack of knowledge. Not to be pained, even though it is felt that one does not know much
22 Slack belief, *e g.*, on failure to attain supernatural powers even after great piety and austerities to begin to doubt the truth of Jainism and its teachings.

5 – Charitras.

The 5 kinds of Right-conduct are :—

1. Equanimity
2. Recovery of equanimity after a fall from it.
3. Pure and absolute non-injury.
4. All but entire freedom from passion.
5 Ideal and passionless conduct (Parihára-vishuddhi). It is found only in a man of 38 years, who has served the Tirthankara for 8 years, *i. e.* from the age of 30 to that of 38). He must have read the Pratyakhyánapúrva. (See *Jiva Kanda* Gáthas 471-2).

Shedding of Karmic Matter.

Nirjará means the falling away of karmic matter from the soul. The fetters may by themselves gradually wear out and leave the soul free: but it is a long process. Therefore a shorter method is adopted; deliberate activity may hasten the ripening of a karma and the shedding of its matter. To illustrate: we wish evil to our neighbour A; the thought-activity invites the-karmic matter into the soul (ásrava), the matter comes and binds the soul (bandha). This karma may take two months to bear its full fruits; in the meantime it is an evil load for the soul. To gain lightness and to get rid of the karma, the soul may deliberately feel an opposite kind of feeling towards other neighbours B, C, and D, or towards A himself. A still surer way is to practise austerity. By removing the mind from the demands and impulses of the body, and by mortifying the physical man through not listening to its greed and temptations, matter may be overcome and soul freed from the bondage.

The natural maturing of a karma and its separation from the soul is called savipáka-nirjará. Inducing a karma to leave the soul by means of a contrary karma, or by means of ascetic practices, is called avipáka nirjará (riddance without fruition).

The terminology of the distinction is derived from botany. A seed grows into a fruit. It may ripen by itself (savipáka); or it

may be plucked half-ripe, or even unripe, and then ripened by artificial means.

The causes of stopping of inflow of Karmic matter given above (pages 26-7) are also causes of the shedding of the karmas already bound to the soul.

In addition to these, austerities (tapa) also cause the shedding before its time.

Tapa, austerities are external and internal.

External austerities are :—

1 Anashana, Fasting

2. Avamodarya, Eating less than one's fill, or less than one has appetite for.

3. Vritti-parisankhyána, Taking a mental vow to accept food from a house-holder, only if a certain condition is fulfilled, without letting any one know about the vow.

4. Rasa parityága, Daily renunciation of one or more of 6 kinds of delicacies, *viz* :—

1. Ghee (Butter, clarified butter).
2. Milk.
3. Curd.
4. Sugar.
5. Salt.
6. Oil.

5. Vivikta-shayyásana, sitting and sleeping in a lonely place, devoid of animate beings.

6. Káya klesha, Mortification of the body, so long as the mind is not disturbed.

The other, *i.e.*, Internal austerities are also 6 :—

1. Práyashchitta, Expiation.
2. Vinaya, Reverence.
3. Vaiyávritya, Service of the saints or worthy people.
4. Svádhyáya, Study.
5. Vyutsarga, Giving up attachment to the body, etc.
6. Dhyána, concentration.

Liberation.

When all the karmic matter has left the soul, it becomes the Pure Soul, the Realised (Siddha) or the Liberated (Mukta) Soul.

Now in Jainism, the soul is immaterial and has none of the special attributes of Matter. Matter is devoid of consciousness and has none of the special attributes of Soul.

Mind is matter. Karmas are matter. Pleasure and pain are matter. Prosperity and adversity are matter, as being the pleasure and pain feeling karma, due to the presence or absence of some kind of matter.

The Saint Shrí Kunda Kunda says in Panchástikáya Gáthá 82 :

"Things enjoyable by the senses, the five senses themselves, the bodies (including the five kinds of bodies, the mind, the Karmas, and the other material objects—all this know as matter (pudgala)."

All matter is visible, even karmic matter, though not to our physical eye. Certainly mental matter is visible directly to mental knowledge.

The inflow and bondage of Karmic matter being the essential causes of all pain and pleasure, it is possible in the light of Jainism to try to find out, what kind of Karma is the cause of a particular kind of pain or failure, and how the inflow of that karma is stopped and how, if it is already bound, it can be shed. If this is done even roughly and approximately, the study of Karmas becomes of immense and intense practical value. Also with caution and patience, it can be tested by and made a subject of, experiments. Perhaps some day in the hands of some lucky scientist, its results may be proved by science, like. The life, etc., in plants, which given as an axiom in Jaina books is proved by Sir Jagdis Chander Bose, only recently scientifically.

Soul moulds matter. Every pain and adversity can be treated scientifically and surely in accordance with the Karma Philosophy of Jainism.

Hence the necessity of studying the Jaina Karma Philosophy. It is not merely interesting as being of a curious character and great antiquity. It is not important only for the study of the History and evolution of some most important aspects of Philosophy and Religion generally, and particularly of Hindu and Jaina origin. It becomes essential (if it is found to be true) for the diagnosis and cure of, and prescription for our individual, social, moral, economic, political, and religious doubts, difficulties, deficiencies, disputes, troubles, and ailments.

The causes and processes of mundane ailments are adumbrated above. Their remedies, as suggested by Jainism for the last 3,000 years at least, must be of interest and guidance. They are the Eleven stages (Pratimas) of the Householder's Life; and the vows, common to the Householder and the Monk, but followed in a more extended and intensive way by the latter.

11. Pratimas.

1. Darshana (faith).—A true Jaina must have a perfect and intelligent, well-reasoned faith in Jainism, *i. e.*, he must have a sound knowledge of its doctrines and their applications in life.

2. Vrata (vow) He must observe the five minor vows (anu-Vratas), the three guṇa-vratas, and four shikshá-vratas. To give details: he must not destroy any kind of life, must not tell a lie, must not make use of another person's property without the owner's consent, must be chaste, must limit his necessities of life, and avoid the use of food which involves unnecessary killing of living beings. The three guṇa-vratas are special vows relating to the limitation and determination of his daily work, food, and enjoyment. The remaining four vows relate to his meditation in the morning, noon, and evening, to his keeping fast on certain days, and to his duty of daily giving charity in the form of knowledge, medicine, comfort, and food.

3. Sámáyika (worship). He must worship regularly in general for forty-eight minutes, three times daily. Worship means self-contemplation and purifying one's ideas and emotions

4. Proshadhopavása (fortnightly must fast) He fasts regularly, as a rule, twice a fortnight each lunar month.

5. Sachitta-tyága (abstinence from the flesh of conscious creatures). He refrains from taking fresh vegetables, because they are living.

6. Rátri-bhukta-tyága (abstinence from eating at night). He must not take food at night. There are minute living beings which no amount of light can reveal or disperse, and which must be consumed with meals after sunset.

7. Brahma charya-Celibacy.

8. Árambha-tyága.—Abandonment of merely worldly engagements and occupations.

9-11. The remaining three stages are preparatory to the monk's life. Their names are parigraha-tyága, anumati-tyága, and uddistha-tyága, and they enjoin a gradual giving up of the world and retiring into some very quiet place to acquire the knowledge of truth and ultimately to become fit to be a teacher of the path to Liberation.

Vows.

The vows (vratas) are five, *i. e.*, to be free from

Injury (Himsa),

Falsehood (Anrita),

Theft (Steya),
Unchastity (Abrahma), and
Worldly attachment (Parigraha).

For the fixing of these 5 vows in the mind, there are 5 kinds of meditation (bhávaná), for each of the vows.

The 5 meditations for the vow against injury are

1. Vágguptí, Preservation of speech;
2. Manogupti, Preservation of mind;
3. Iryá, Care in walking;
4. Ádána-nikshepaṇa-samiti, Care in lifting and laying down things.
5. Álokitapána-bhojana, thoroughly seeing to one's food and drink.

The five meditations for the vow against falsehood are:—

1. Krodha-pratyákhyána, Giving up anger;
2. Lobha „ „ „ greed;
3. Bhirutva „ „ „ cowardice or fear;
4. Hásya „ „ „ of frivolity;
5. Anuvichi-bháshana, Speaking in accordance with scriptural injunctions.

For the vow against theft, the five meditations are:

1. Súnyágára, Residence in a solitary place, like a mountain, cave, etc.
2. Vimochitávása, Residence in a deserted place;
3. Paroparodhákarana, Residence in a place where one is not likely to be prohibited by others, nor where one should be likely to prohibit others;
4. Bhaikshya-shuddhi, Purity of alms, according to the scriptures;
5. Sadharma avishamváda, Not disputing with one's co-religionists, as to "mine" and "thine."

For the vow against unchastity, the five meditations are:

1. Striräga-kathá-shravana tyága, Renouncing of(reading or)hearing stories exciting attachment for women;
2. Tan-manohará anga-nirikshaṇa-tyága, Renouncing of seeing their beautiful bodies;
3. Purva ratánu smaraṇa-tyága, Renouncing of thinking over, rememberance of past enjoyment of women;
4. Vrishyeshṭa rasa-tyága, Renouncing of exciting and aphrodisiac food or drinks; and
5. Sva sharira sanskára-tyága, Renouncing of beautifying one's own body; self-adornment.

For the vow against worldly attachment, the 5 meditations are: giving up infatuation (Rága), and hatred (Dvesha) in the pleasing and displeasing worldly objects of the five senses.

The destructive or dangerous and censurable character of the 5 faults, injury, etc. in this as also in the next world, ought to be meditated upon.

One must also meditate, that the five faults, injury, etc., are pain personified, as they themselves are the veritable wombs of pain.

And we must meditate upon the 4 following:—

1 Maitri, Benevolence for all living beings (Sattveshu).
2 Pramoda, Delight at the sight of beings, better qualified or more advanced than ourselves on the path of liberation (Guna-adhikshu).
3. Kárunya, Pity, Compassion for Klishyamáneshu, the afflicted (klishyamáneshu).
4. Mádhyasthya, Tolerance or indifference to those who are uncivil or ill-behaved (Avinayeshu).

For Samvega, (the apprehension of the miseries of the world) and Vairágya, (non-attachment to sense pleasures), we should meditate upon the nature of the world and of our physical body. The world is transitory and not fit for love; and the body is impure and hampering in spiritual progress and therefore should be subordinated to the soul

Definitions of the 5 Sins.

1. By passional vibrations, the hurting of the vitalities is injury (Himsá).

2 Injury or himsá is to hurt the Pránas or vitalities, through Pramattayoga, *i.e.*, vibration due to the Passions, which agitate the mind, body or speech

3. Falsehood is to speak hurtful words through Pramattyoga, passional vibrations (Avirati)

4. Theft is to take anything which is not given through Pramattayoga (Steya).

5. Unchastity is coition or sexual contact, through Pramattayoga (Abrahmacharya).

Wordly attachment is múrchhá, infatuation or intoxication through Pramattoyoga, in the living or non-living objects of the world (Parigraha).

Worldly objects are said to be Parigraha, because they are the external causes of internal attachment.

A Vratí or a vower should be without blemish which is like a thorn (shalya) which makes the whole body restless.

This Shalya or blemish is of 3 kinds :—

1. Máyá-shalya, the thorn of deceit.
2. Mithyá-shalya, the thorn of wrong-belief.
3. Nidána, the thorn of Desire for future sense-pleasures.

Vowers are of 2 kinds : Ágári, house-holders (laymen) and Anagára, house-less (ascetics).

One whose five vows are partial is a house-holder. The house-holder's life has 11 Pratimás or stages given above.

The house-holder must be with the following 7 supplementary vows also :—

1. Digvrata, Taking a life-long vow to limit his worldly activity to fixed points in all the 10 directions, *i. e.*, East, West, North, South, South-east, East-north, North-west, and West-south, and Up and Down.

2. Deshavrata, Taking a vow to limit the above also for a shorter period of time, *e. g.*, for one's weekly or daily wordly activity.

3. Anartha ḍanḍa-vrata, Taking a vow not to commit purposeless sin ; It has 5 kinds :

1. Apadhyána, Thinking ill of others ;
2. Pápopadesha, Preaching of sin to others.
3. Pramáda-cháritra. Thoughtless or inconsiderate conduct as breaking the boughs of trees, plucking flowers, etc. without any purpose.
4. Himsádána, Giving objects of offence to others.
5. Duhshruti, Reading or hearing bad books.

The above 3, *i e*, Digvrata, Deshavrata and Anartha-daṇda, vrata are called Guṇa vratás, multiplicative vows, because they raise the value of the 5 vows Ahimsá, etc.

4. Sámáyika, Taking a vow to devote so much time everyday, once, twice or three times, at sunrise, sunset and noon to contemplation of the self for spiritual advancement.

5. Proshadhopavása, Taking a vow to fast on 4 days of the month, *viz.* the two 8th and the two 14th days of every lunar fortnight. Fast means abstention from food and drink, and devoting one's time to religious study and contemplation, etc.

6. Upabhoga, pari bhoga parimáṇa. Taking a vow every day limiting one's enjoyment of consumable and non-consumable things.

7. Atithi-Samvibhága. Taking a vow to take one's food only after feeding the ascetics with a part of it.

If ascetics are scarce, another person may be fed in their place, if he is observing the vows of a house-holder or is possessed of right belief ; or any afflicted or poor person.

These last 4, *i. e.*, Sámáyika, Proshadhopavása, Upabhoga parimana and Atithi Sam vibhága are called Shikshavratas, disciplinary vows, so called because they are preparatory for the discipline of an ascetic's life.

The house-holder is also the observer in the last moments of his life, of the process of Sallekhaná peaceful death which is characterised by non-attachment to the world and by a suppression of the passion.

Thus the house-holder's vows are 12, with the last or peaceful death as their supplement.

There are 5 defects or partial transgressions which should not be found in a man of right-belief.

1. Shanká, Doubt, Scepticism ;
2. Kankshá, Desire of sense-pleasures ;
3. Vichikitsa, Disgust at any thing, *e. g.*, with a sick or deformed person ;
4. Anyadrishti prashansá, Thinking admiringly of wrong believers ;
5. Anyadrishti-sanstava, Praising wrong believers.

There are 5 defects respectively in each of the 5 vratas, vows, and 7 Shila, supplementary vows, which should be avoided.

The partial transgressions of the first vow Ahimsá are :

1. Angrily or carelessly tying up an animal or human being.
2. " " " beating " " " "
3. " " " mutilating " " " "
4. " " " overloading " " " "
5. " " " with-holding food or drink from an animal or human being.

The partial transgressions of the second vow Satya are :—

1. Mithyopadesha, Preaching false doctrines.
2. Rahobhyákhyána, Divulging the secret (actions of man and woman,)
3. Kúṭa-lekha-kriyá, Forgery and perjury.
4. Nyássápahára, Unconscientious dealing by means of speech, *e. g.* A deposits Rs. 1,000 with B. and then thinking that he has deposited only Rs. 900, demands Rs. 900. B. says : Yes, take whatever you deposited and gives him Rs. 900. This is Nyássápahára.
5. Sákára-mantra-bheda, Divulging what one guesses by seeing the behaviour or gestures of others, who are consulting in private.

The partial transgressions of the third vow, Achaurya, are:

1. Stena prayoga, Abetment of theft.
2. Tád-áhritádána, Receiving stolen property.
3. Viruddha-rájyatikrama, Illegal traffic, *e. g.* by selling things at inordinate prices in time of war, or to alien enemies etc.
4. Hinádhika-mánonmána, False weights and measures.
5. Prati rúpaka-vyavahára, Adulteration.

The partial transgression of the fourth vow Brahmacharya are:

1. Para viváha-karaṇa, bringing about the marriage of people who are not of one's own family.
2. Itvariká-pari-grahitá gamana, Intercourse with a married immoral woman.
3. Itvariká-apari-grahitá-gamana, Intercourse with an unmarried immoral woman.
4. Ananga-kriḍá, Unnatural sexual intercourse.
5. Káma-tibrhabhinivesha, Intense sexual desire.

The partial transgressions of the fifth vow, Parigraha-parimáṇa-vrata, arise when a man limits the quantity of say two kinds of things, but then changes the proportion of those things, although the quantity remains the same, *e g.*, he limits his land-possessions to 4 fields and 2 houses. Then wanting a house more, he acquires 3 houses and reduces the fields by one Thus though the number and possibly the value of his possessions may remain the same, still the limit of his vow is partially transgressed. This sort of transgression may be between 5 pairs of possessions as follows:—

1. Fields, and Houses.
2. Silver, and Gold.
3. Cattle, and Corn.
4. Female-servant, and Male-servant
5. Clothes, things of toilet, etc., and Bhánda, crockery or utensils.

The partial transgressions of the first Guṇavrata, Dig-vrata, are:

1. Urdhva-vyatikrama, In passion or negligence to go up higher than your limit in the vow.
2. Adhah-vyatikrama, In passion or negligence to go down lower than your limit in the vow.

3. Tiryag-vyatikrama, In passion or negligence to go in the other 8 directions, beyond your limit in the vow.
4. Kshetra-vriddhi, In passion or negligence to increase in one and decrease in the other direction, the boundaries of the distance which is the limit in the vow.
5. Smrity-antarádhána, Forgetting the limit in the vow but still to go on recklessly. This transgression will arise even if the limit of the vow is not exceeded.

The partial transgressions of the second Guṇa, Desha-vrata, are:—

1. Ánayana, sending for something from beyond the limit.
2. Preshya-prayoga, sending some one out beyond the limit.
3. Shabda anupáta, sending one's voice out beyond limit *e. g.*, by telephone.
4. Rúpánúpáta, making signs for persons beyond the limit; as the morse code with flags, etc.
5. Pudgala-kshepa, throwing something material beyond the limit.

The partial transgression of the "third Guṇa vrata", *i. e.* Anarthaḍ-anḍa-vrata. are:—

1. Kandarpa, poking fun at another.
2. Kaut-kuchya, gesticulating, and mischievous practical joking.
3. Maukharya, Gossip, garrulity.
4. Asamíkshyá dhikaraṇa, overdoing a thing.
5. Upa-bhoga, paribhoga-anarthakya, Keeping too many consumable and non-consumable objects.

The partial transgressions of the Sámáyika Shiksa vrata, are:—

1. Mano-dushpraṇidhánam, misdirection of mind during meditation.
2. Káya-dushpra-ṇidhánam, misdirection of body during meditation.
3. Váka-dushpraṇidhánam, misdirection of speech during meditation.
4. Anádara, lack of interest in meditation.
5. Smrityaṇupasthána, forgetting of due formalities.

The partial transgression of the second Shikshá vrata, *i. e.*, Proshadhopavása are :—

1. Apratyavekshita-apramárjita-utsarga, to excrete in a place without inspecting and without sweeping it.
2. Apratyavekshita-apramarjita ádaná, To take up or lay down things in a place, without inspecting and without sweeping it.
3. Apratya-vekshita-apramárjita-Sanstaropakramaṇa, to spread a mat or seat in a place, without inspecting and without sweeping it.
4. Anádara, lack of interest.
5. Smritya anupasthana, forgetting of due formalities.

The partial transgression of the third Sikshá vrata *i. e.* Upbhoga paribhoga-parimána vrata, are :—

1. Sachittáhara, taking living things, *e. g.*, green vegetables (which were given up).
2. Sachitta-sambandha-Áhára, taking anything connected with a living thing, *e. g.*, using a green leaf as a plate.
3. Sachitta-sammishra-Áhára, Taking a mixture of living and non-living thing ; *e. g.*, food with unripe seeds.
4. Abishava-Áhará, taking aphrodisiacs, or strengthening or exciting food.
5. Duh-pakvá-Áhara, taking badly cooked food.

The partial transgression of the fourth Shikshávrata *i. e.*, Atithi samvibhága vrata, are :—

1. Sachitta niksehpa, placing the food on a living thing, *e. g.*, on a green plantain leaf.
2. Sachitta-apidhána, covering the food with living thing.
3. Paravyopadesha, delegation of hosts' duties to another.
4. Mátsarya, lack of respect in giving, or envy of another donor.
5. Kálátikrama, not giving at the proper time.

The partial transgression of Sallekhaṇá peaceful death are :—

1. Jivit ásansha, desire to prolong one's life.
2. Marn áshansha, desire to die soon.
3. Mitr ánurága, attachment to friends.
4. Sukh ánubandha, repeated remembrance of past enjoyment.
5. Nidána, desire of enjoyments in the next world.

Charity.

Charity is the giving of one's belongings for the good of one's self and of others.

The fruition of charity is different according to difference in :

1. Vidhi, manner of giving.
2. Dravya, thing given.
3. Datri, person who gives ; and
4. Pátra, person to whom it is given.
5. The manner of giving is of the following 9 kinds :

 1. Sangraha, Respectful reception of an ascetic.

The usual formula is : " Welcome ! welcome! Food and drink are pure here."

 2. Uchcha sthána, Seating him on an exalted seat.
 3. Pad-odaka, Washing his feet.
 4. Archana, Worshipping him.
 5. Pranáma, Bowing to him.
 6-8. Vák-káya-manah-shuddhi, Being pure in speech, body and mind.
 9. Eshaná shuddhi, Faultless way of giving food.

The thing given must be helpful in study and austerities.

The person who gives must have 7 qualities.

1. Aihika-phalánapekshá, Must not wish any gan in this world in its exchange.
2. Kshánti, Must give calmly without anger.
3. Mudita, Must be happy at giving.
4. Nishkapaṭatá, without deceit.
5. Anasúyatva, without envy.
6. Avisháditva, without repentence, and
7. Nirahankár atva, without pride.

The person to whom it is given must be one of the three kinds :—

1. Uttama pátra, Ascetics ;
2. Madhyama pátra, Laymen with vows;
3. Jaghanya pátra, Laymen with right belief, but not with vows.

These three with right belief are called Supátrá, good donees ; and those who are with proper external conduct, but without real right belief are Kupátras, improper donees. Unworthy donees Apátras are those who have neither proper external conduct, nor real right belief. There is no merit in giving them anything.

There is also a Karuná-dána, or the gift of compassion to any-one Jaina or non-Jaina, human or Sub-human being, who is in need of it. This Charity is of 4 kinds :—

1. Áhára, Food.
2. Aushadhi, Medicine.

3. Abhaya, Re-assuring the frightened, or removing their cause of fear.
4. Vidya, Knowledge.

The 14 Stages, and 148 Karmas.

The 14 Spiritual Stages are :

1. Mithyátva, Wrong belief. Delusion. The thought-activity of the soul due to the operation of the right belief-deluding karmas. In this, the soul does not believe in the right path to Liberation. From the first, *i.e.*, this Guna sthána, the soul goes to the 4th Guna-sthána always.

2. Sásádana. Downfall. When there is operation in the 4th stage of one of the 4 Anantánubandhi kashayas, Error-feeding passions, the soul falls down to the first stage through the second and the thought-activity in the passage through, is called Sásádana.

3. Mishra, mixed Operation of Samyak-mithyátva-mohaniya karmas or Mishra Mohaniya. Belief in right and wrong at one and the same time. This is reached always on falling down from the fourth stage.

4. Avirata-samyaktva. Vowless right-belief. Belief is produced by the Upashma, subsidence of the 4 Anant ánubandhi kashayas, Error-feeding passions and one or three kinds of right-belief-deluding karmas respectively, *i. e.*, one for a soul who has never been, or three, for a soul who has been in possession of Samaktva, right belief. The soul here has belief in the path of Liberation, but cannot observe the rules of conduct for attaining Liberation. Three kinds of thought activity may be noted in this stage :—

1 Upashama-samyakta is attained by the Upashama, Subsidence of 5 or 7 kinds of deluding karmas.
2 Kshāyika samyakta is attained by the destruction of the 7 prakrities.
3. Kshayopashama samyakta is attained by the destruction or subsidence of 6, and the continuous operation of the 7th, *i. e.* Samyak-prakrti-mithyátva, right-belief-clouded-occasionally-by-the-slightest wrong belief. This kind of thought activity is characterised by 3 defects ; *i. e.* :—

    1. Chala, the defect of being shaken in his right-belief, *e. g.* thinking that, worship of Shantinátha will bring calmness ; or that of Pársvanátha will remove obstacles, etc., etc., whereas all Arhats are the same.

2. Mala, the defect of having the thought-activity soiled by one or more of the defects or transgressions, *e. g.*, Shanká, doubt ; Kánkshá, desire of sense pleasures ; Vichikitsá, hatred of the sick and deformed, etc. ; Anya-drishti-prashansá. Thinking admiringly of wrong believers ; and Anya-dirishti-samstava, Praising wrong believers.
3. Agádha, the defect of losing firm hold of right belief, *e. g.*, dedicating a temple and still thinking it to be one's own property.

5. Desha virata, Partial vows, *i.e.* taking the Partial vows. All the 11 Pratimás or stages of a layman's life come in this stage. These are given supra, page ,

6. Pramata virata, imperfect vows, after renunciation of all wordly objects, still occasionally to turn the mind to the service or needs of the body. This is, pramattabháva, careless, slackness in concentration. Henceforth the stages are all in the life of a Muni, Saint.

7. Apramatta virata. Perfect vows, Renouncing the careless, slackness of the 6th gunasthána, and being absorbed in spiritual contemplation (Righteous concentration of the highest type).

From here, there are 2 Shrenis, or ways of ascent ; 1. Upashama shrení in which the right-conduct-deluding karma subsides ; 2. Kshapaka-shreni, in which it is being destroyed. This last is the necessary way to Moksha, Liberation.

8. Apúrva karana, new-thought-activity, Karana or thought-activity which the saint's soul had never yet acquired. This is the beginning of the first Shukladhyána, pure concentration on the pure, Átma or self.

9. Anivritta-karana advanced thought-activity, special thought activity of a still greater purity. A stage of Prathama Shúkla-dhyána.

10. Súksma-sámparáya, slightest delusion. All passions are destroyed or have subsided, except very slight nominal greed, this is also first Shukladhyána.

11. Upa-shánta-moha or Upa-shanta-kasháya, subsided delusion. A thought-activity which is produced by the subsidence of the entire right-conduct-deluding karmas. This is also first Shukla-dhyána. A saint must fall down from here, but if strong enough, he can resume his ascent from the Kshapaka mode of ascent in the 8th stage.

12. Kshina moha, delusionless. The entire right-conduct-deluding karmas are destroyed, in this stage, and the thought-activity produced belongs to the 2nd Shukladhyána. The saint attaining this, does so directly from the 10th stage without passing through the 11th stage.

13. Sayoga kevali, Vibrating-Perfect soul. Before commencing this, the soul must have destroyed the three remaining destructive karmas : knowledge-obscuring, conation-obscuring and obstructive karmas. Here the soul becomes Arhat or Perfect soul in human body with vibrations in it. Preaching and Peregrinations belong to this stage.

14. Ayoga-kevali, vibrationless perfect soul. This is attained when there is before the sayoga kevali's Liberation, just enough time to speak out the 5 letters अइउऋऌ. In this stage—a very brief one indeed—the vibrations of the holy body cease, and the soul attaining Peace and Bliss, becomes one with itself and leaving the body is called SIDDHA.

Now let us see from what particular kind of the 148 karmas the soul is freed in each stage. This can be caught at a glance from the following table :—

Serial No.	Name of stage.	Sub-classes which are bindable.	Sub-classes which cease to be bindable at the end of the stage.	Operable sub-classes.	Sub-classes which cease to be operable at the end of this stage.	Sub-classes which are attendant.	Sub-classes which are now attendant at the end of the stage.
1	False belief	117 (1)	16 (5)	117 (15)	5 (21)	148 (35)	0 or 7 (38)
2	Back-sliding or Downfall ...	101	25 (6)	111 (16)	9 (22)	145 (36)	0
3	Mixed right and wrong-belief ...	74 (2)		100 (17)	1 (23)	147 (37)	0
4	Vowless right-belief ...	77 (3)	10 (7)	104 (18)	17 (24)	141 or 188 (38)	1
5	Partial Vows ...	67	4 (8)	87	8 (25)	140 (38) or 147 (39)	1
6	Imperfect Vows ...	63	6 (9)	81 (19)	5 (26)	139 (38) or 146 (40)	
7	Perfect Vows ...	59 (4)	1 (10)	76	4 (27)	139 (38) or 146	1 or 4
8	New thought-activity ...	58	36 (11)	72	6 (28)	138 (41) or 142 (42)	0
9	Advanced thought-activity ...	22	5 (12)	66	6 (29)	138 or 142	36 or 0
10	All but passionless ...	17	16 (13)	60	1 (30)	104 (43) or 142	1 or 0
11	Subsided delusion ...	1	0	59	2 (31)	101 (44) or 142	0
12	Destroyed delusion ...	1	0	57	16 (32)	101	16
13	Vibratory Omniscience ...	1	1 (14)	42 (20)	30 (33)	85 (45)	0
14	Non-Vibratory Omniscience ...	0	0	12	12 (34)	85 (46)	85

(1) The total number of Sub-classes is 148. Of these there are 26 sub-classes which are included in some others of which they are a sort of inseparable accident, and therefore really only 122 distinct sub-classes can come into action at a time. The 26 are as follows:—

The body (Sharira) karma is of 5 kinds: Physical, Fluid, Assimilative, Electric, and Karmic. The molecular bondage (Bandhana) and interfusion (Samghâta) is of 5 kinds each. But the bondage and the fusion are entirely dependant on and associated with the 5 bodies. Therefore these 10 may be considered as non-distinct (Avinâ-bhâvi).

The touch, taste, smell, and colour sub-classes are respectively 8, 5, 2, and 5 in number. But each class has a distinct activity, *i. e.*, there are only 4 distinct sub-classes from this view point. Thus 16, may be considered as non distinct.

Deducting the above 10 and 16, *i. e.* 26 from 148, we get 122 sub-classes.

Out of these 122 distinct sub classes 2, *i.e.* Clouded-Right-Belief and Mixed-Right-and-Wrong-Belief sub-classes cannot be bound in the first stage of wrong belief, where the soul has and can have the bondage by the Wrong Belief Deluding Karma alone. Thus the number of bindable sub classes becomes 120. But the soul in this stage cannot possibly have bondage of Sharíra or an Áharaka Assimilative-body; Áharaka-Ángopánga or Assimilative limbs and minor limbs; nor the Tirthankara-body-making-Karma. Deducting these three from the 120, we get 117 as the total number of bindable Karmas in this stage.

(2) The Hellish and Sub-human Age have had their bondage-separation (*Bandha Vyuchchhitti*) at the end of the first and second stage respectively. But in this stage no age-karma is ever bound; therefore the Human and Celestial Age Sub-classes also must be excluded. At the end of the second stage we had 101—25=76 bindable sub-classes. Deducting the 2 from this 76 we get 74.

(3) In this stage the human, and Celestial Age and the Tirthankara-body sub-classes can also be bound. Therefore to the above 74 these 3 must be added, making the bindable sub-classes 77.

(4) The Áháraka Sharíra or Assimilative body and the Áháraka Ángopánga or Assimilative limbs and minor limbs sub-classes are bound only here, therefore (63—6)=57 plus these 2=59 is the bindable total here.

(5) At the end of this stage there is the bondage separation of the following 16 sub-classes :—

(1) Mithyátva, Wrong Belief.
(2) Napunsaka veda, Common sex inclination.
(3) Narakáyu, Hellish Age.
(4) Naraka Gati, Hellish Condition of existence.
(5) Ekendriya Gati, One-sensed Genus.
(6) Dvendriya Játi, Two „ „
(7) Tendriya Játi, Three „ „
(8) Chaundriya Játi, Four „ „
(9) Hundaka Sansthána, Unsymmetrical Figure.
(10) Asamprápta Sripátika Samhanana, Loosely-jointed bones.
(11) Naraka-Ánupúrví, Hellish Migratory form.
(12) Átápa, Radiant Heat.
(13) Sádhárana, Group-Soul.
(14) Sthávara, Immobile.
(15) Súkshma, Fine body.
(16) Aparyápti, Undevelopable.

That is, the soul which passes from this stage onwards, leaves behind him the liability to be bound by these 16 sub-classes. In the next stage the total number of his bindable sub-classes is is 117−16=101.

(6) The following 25 sub-classes cease to be bindable after this stage.

(1) Nídrá-Nidrá, Deep sleep,
(2) Prachalá-Prachalá, Deep drowiness.
(3) Styánagriddhi, Somanambulism.
(4) Anantánubandhi Krodha, Error-feeding Anger.
(5) „ Mána, „ „ Pride.
(6) „ Máya, „ „ Deceit.
(7) „ Lobha, „ „ Greed.
(8) Strívedа, Feminine Sexual Inclination.
(9) Tíryauncha Áyu, sub-human age.
(10) Tiryancha Gati, sub-human condition of existence
(11) Nyagrodha Parimandala Samsthána, Banyan-tree like figure.
(12) Sváti Samsthána, Snake-hole-like figure tapering.
(13) Kubjaka Samsthána, Hunch-back,
(14) Vámana „ Dwarf.

(15) Bajra Nárácha Samhanana. Adamantine joints and bones.
(16) Nárácha Samhanana, Unbreakable joints and bones.
(17) Ardha NáráchaSamhanana. Semi-unbreakable joints and bones.
(18) Kilita Samhanana. Jointed or Riveted bones.
(19) Tiryancha Ánupúrvi. Sub-human migratory form.
(20) Udyota, Gold light.
(21) Ashubha Viháyogati. Awkward movement.
(22) Durbhaga. Unprepossessing.
(23) Dusvara. Harsh-voiced.
(24) Anádeya. Dull appearane.
(25) Nícha Gotra. Low family.

(7) The 10 sub-classes of bondage-separation are:—

(1) Apratyákhyáná Varniya Krodha. Partial-vow-preventing Anger.
(2) Apratyákhpáná Varniya Mána, Pride ,, ,, ,,
(3) ,, ,, Máya, Deceit ,, ,, ,,
(4) ,, ,, Lobha, Greed ,, ,, ,,
(5) Manushya Áyu. Human age.
(6) ,, Gati. Human condition.
(7) Audarika Sharíra. Physical body.
(8) ,, Ángopánga. Physical Limbs and minor limbs.
(9) Bajra Nárácha Samhanana. Adamantine joints and bones.
(10) Manushya Ánupúrvi. Human migratory form.

(8) The four are perfect-vow-preventing Anger, Pride, Deceit, and Greed.

(9) The six are:—

(1) Asatá Vedaniya. Pain-feeling.
(2) Arati. Dis-satisfaction.
(3) Shoka. Sorrow.
(4) Ashubha-nama-karma. Ugly body.
(5) Asthira ,, ,, Unsteady circulation of blood.
(6) Ayashahkirti; bringing bad name.

(10) The Deva Áyu or celestial age karma ceases to be bindable after the end of this, the 7th stage.

(11) The 36 are :—

(1) Nidrá. Sleep.
(2) Prachalá. Drowsiness.
(3) Hásya. Laughter.
(4) Rati. Indulgence.
(5) Bhaya. Fear.
(6) Jugupsá. Disgust.
(7) Deva Gati. Celestial condition of existence.
(8) Panchendriya Játi. Five sensed genus of beings.
(9) Vaikriyika Sharíra. Fluid body.
(10) Áháraka Sharíra. Assimilative body.
(11) Taijasa Sharíra. Electric body.
(12) Kármaṉa ,, Karmic body.
(13) Vaikriyika-ángopánga, Limbs and minor limbs in fluid body.
(14) Aháraka ángopánga Limbs and minor limbs in assimilative body
(15) Nirmáṉa, Formation.
(16) Sama-chaturasra-Samsthána, Figure with perfect proportion all round.
(17) Sparsha, touch.
(18) Rasa, taste.
(19) Gandha smell.
(20) Varṉa colour
(21) Devagatyánupurvi. Celestial migratory form.
(22) Agurulaghu, Not heavy-light.
(23) Upagháta, Self distructive.
(24) Paragháta, Destructive.
(25) Uchchhvása, Respiration
(26) Shubha Viháyogati, Graceful movement.
(27) Pratyeka Sharíra, Individual-body-plant.
(28) Trasa, Mobile
(29) Subhaga, Amiable personality.
(30) Susvara, Sweet-voiced.
(31) Shubha, Beautiful body
(32) Bádara, Gross (body).
(33) Paryápti, Developable.
(34) Sthira, Steady (circulation of blood.)
(35) Ádeya, Radiant appearence.
(36) Tirthamkara. A Tirthamkara's career with all its grandeur, when he preaches and completes His ministry.

(12) The five are :—

(1) Samjvalana-krodha, Perfect-conduct-preventing Anger.
(2) „ Mána „ „ „ Pride.
(3) „ Máya „ „ „ Deceit.
(4) „ Lobha „ „ „ Greed.
(5) Pumveda, masculine-inclination.

(13) The sixteen are :—

(1) Mati-Jnánávaraniya, Sensitive-knowledge-obscuring
(2) Shruta „ Scriptural „ „
(3) Avadhi „ Visual „ „
(4) Manahpáryaya „ Mental „ „
(5) Kevala „ Perfect „ „
(6) Chakshu darshanávaraniya, Ocular Conation-obscuring
(7) Achakshu „ Non-ocular „ „
(8) Avadhi „ Visual „ „
(9) Kevala-darshanávaraniya, Perfect Conation-obscuring.
(10) Yashahkirti, Bringing good fame.
(11) Uchcha-gotra, High-family
(12) Dána antaráya, Charity obstructive.
(13) Lábha „ Gain „
(14) Bhoga „ Enjoyment „
(15) Upabhoga „ Re-enjoyment „
(16) Vírya „ Power „

(14) Sátá-vedaníya or Pleasure-feeling karma ceases to be bindable after the end of this stage.

(15) All the bindable sub-classes can become operable in this stage, therefore the number of operable sub-classes in this stage is 117.

(16) Out of the 117 operable, 5 cease to be operable at the end of the first stage thus leaving 112. But in this stage the naraka-Ánupurvi or hellish migratory form cannot operate, therefore the total is 111.

(17) At the end of the second stage the number of operable sub-classes was 111—9—102. There is no transmigration in this stage, therefore the 4 migratory sub-classes must be deducted from it. But as the Hellish migratary sub-class has already ceased at the end of the first stage, therefore only 3 are to be deducted, leaving 99—(102-3).

But as in this stage there is the operation of the Mixed Right and Wrong Belief Sub-classes, therefore the total of operable sub-classes is 100.

(18) To the above 100 the following 5 have to be added, the 4 migratory sub-classes and the slightly-clouded Right-Belief sub-class, and mixed belief is to be directed. Thus there are 104.

(19) At the end of the fifth stage, the operable sub-classes were 87–8—79. To these have to be added the Áháraka Sharíra, Assimilative Body and the Áháraka Ángopánga Assimilative Limbs and minor Limbs. Thus making the total 81.

(20) At the end of the twelfth stage the operable sub-classes were 57–16—41. To these the Tírthankar sub-class being added makes the total 42.

(21) At the end of this stage there is an operation separation (Udaya Vyuchchhitti) of the following 5 sub-classes which cease to operate in the soul in any further state.

(1) Wrong Belief.
(2) Átápa.
(3) Group souled.
(4) Fine body.
(5) Undevelopable.

(22) The nine are as follows :—

(1)	Anantánubandhí-krodha,	Right-belief-preventing				Anger.
(2)	,,	Mána,	,,	,,	,,	Pride.
(3)	,,	Máya,	,,	,,	,,	Deceit.
(4)	,,	Lobha,	,,	,,	,,	Greed.
(5)	Ekendriya-Játi.	One-sensed-genus of beings.				
(6)	Doendria ,,	Two	,,	,,	,,	,,
(7)	Tendriya ,,	Three	,,	,,	,,	,,
(8)	Chaundriya ,,	Four	,,	,,	,,	,,
(9)	Sthávara ,,	Immobile,,	,,	,,	,,	

(23) Samyaktva-Mithyátva-Prakriti. Mixed Right and wrong Belief ceases to operate.

(24) The 17 are :

(1)	Apratyákhyánávaraníya-krodha.				Partial-vow-preventing Anger.
(2)	,,	,,	Mána,	,,	,, Pride.
(3)	,,	,,	Máya,	,,	,, Deceit.
(4)	,,	,,	Lobha,	,,	,, Greed.

(5) Narakáyu, Hellish age.
(6) Deváyu, Celestial age.
(7) Naraka Gati. Hellish condition of existence.
(8) Deva Gati ; celestial „ „ „
(9) Vaikriyika-Sharira, Fluid body.
(10) Vaikriyika-ángopánga, Limbs and minor-limbs in fluid bodies.
(11) Narka Ánupúrvi, Hellish-migratory form.
(12) Tiryancha „ Sub-human „ „
(13) Manushya „ Human „ „
(14) Deva „ Celestial „ „
(15) Durbhaga, „ Unprepossessing.
(16) Anádeya, Non-impressive.
(17) Ayashakirti, Notoriety.

(25) The eight are :—

(1) Pratyákhyá-návaraṇiya-krodha, Total-vow-preventing Anger.
(2) „ Mána. „ „ „ Pride.
(3) „ Máya. „ „ „ Deceitr.
(4) „ Lobha. „ „ „ Greed.
(5) Tiryancháyu-Sub-human age.
(6) Tiryancha gati. Sub-human condition of existence.
(7) Udyota, Cold light.
(8) Nicha-gotra, Low family.

(26) The five are :—
(1) Nidrá-nidrá, Deep sleep.
(2) Prachalá-prachalá, Heavy drowsiness.
(3) Styánagriddhi, Somnambulism.
(4) Áharaka-sharira, Limbs and minor limbs in assimilative body.
(5) Áháraka-áṇgopánga, Limbs and minor limbs in assimilative body.

(27) The four are :—
(1) Samyaktva Prakriti. Slightly clouded right-belief.
(2) Ardha nárácha samhanana, Semi-unbreakable-joints and bones.
(3) Kílita Samhanana, Riveted Jointed-bodies.
(4) Asamprápta Sripaṭika-samhanaṇa, Loosely jointed bones.

(28) The six are :—
 (1) Hásya. Laughter.
 (2) Rati. Indulgence.
 (3) Arati. Dissatisfaction.
 (4) Shoka, Sorrow.
 (5) Bhaya, Fear.
 (6) Jugupsá, Disgust.

(29) The six are :—
 (1) Samjvalna-krodha, Perfect-conduct-preventing Anger
 (2) ,, Mána, ,, ,, ,, Pride.
 (3) ,, Máyá. ,, ,, ,, Deceit.
 (4) Stríveda, Feminine inclination.
 (5) Pumveda, Masculine ,,
 (6) Napumsaka veda, Common sex ,,

(30) The samjvalana Lobha, Perfect-conduct-preventing-Greed sub-class ceases to be operable.

(31) The two are :—
 (1) Bajra-Nárácha-Samhanana, Adamantine joints and bones.
 (2) Nárácha ,, Unbreakable ,, ,, ,,

(32) The sixteen are :—
 (1) Mati-Jnáná-Ávarniya, Sensitive-knowledge-obscuring.
 (2) Shruta ,, ,, Scriptural ,, ,,
 (3) Avadhi ,, ,, Visual ,, ,,
 (4) Manahparyaya ,, Mental ,, ,,
 (5) Kevala ,, ,, Perfect ,, ,,
 (6) Chakshu-Darshana-Ávarṇiya. Ocular-conation-obscuring.
 (7) Achakshu ,, ,, Non-ocular ,, ,,
 (8) Avadhi ,, ,, Visual ,, ,,
 (9) Kevala ,, ,, Perfect ,, ,,
 (10) Nidrá, Sleep.
 (11) Prachalá, Drowsiness.
 (12) Dána-antaráya, Obstructive of charity.
 (13) Lábha ,, ,, ,, Gain.
 (14) Bhoga ,, ,, ,, Enjoyment.
 (15) Upabhoga,, ,, ,, Re-enjoyment.
 (16) Vírya. ,, ,, ,, Power.

(33) The thirty are as follows :—
 (1) Either, Sátá vedaníya, Pleasure-feeling.
  or Asátá ,, Pain ,,
 (2) Audárika sharíra, Physical body.

(3) Taijasa sharira, Electric Physical body.
(4) Kármáṇa-Sharíra, Karmic body.
(5) Audárika-ángopánga, Limbs and minor limbs in physical bodies.
(6) Nirmáṇa, Formation.
(7) Sama-chaturasra Samsthána, Perfect symmetry all round.
(8) Nyagrodhaparimandala, Banyan-tree-like Figure.
(9) Sváti Samsthána, Snake-hole like Figure.
(10) Kubjaka ,, Hunch-back.
(11) Vámana ,, Dwarf.
(12) Huṇḍaka ,, Unsymmetrical or deformed.
(13) Vajravrishabha-nárácha-samhanana, Adamantine nerves, joints and bones.
(14) Sparsha, touch.
(15) Rasa, taste.
(16) Gandha, smell.
(17) Varṇa, colour.
(18) Agurulaghu, not-heavy-light.
(19) Upagháta, self-destructive.
(20) Paragháta, destructive.
(21) Uchhása, respiration.
(22) Shubha-viháyogati, Graceful movement.
(23) Ashubha ,, Awkward ,,
(24) Pratyeka-sharíra, Individual body.
(25) Susvara, sweet-voiced.
(26) Duhsvara, Harsh-voiced.
(27) Shubha, Beautiful (body).
(28) Ashubha, Ugly (bad).
(29) Sthira. Steady circulation of blood.
(30) Asthira, unsteady circulation of blood.

(34) The twelve are :—
(1) Either Sátá-Vedaníya, Pleasure-feeling.
or Asátá ,, Pain-feeling.
(2) Manushya-áyu, Human-age.
(3) Manushya gati, human condition of existence.
(4) Panchendriya-játi, five-sensed beings.
(5) Trasa, mobile.
(6) Subhaga, amiable.
(7) Bádara, gross (body).
(8) Paryápta, developable.
(9) Ádeya, Radiant appearance.

(10) Yashah-kirti, Bringing good fame.
(11) Tirthamkara, a Tirthamkara's body.
(12) Uchcha-gotra ; High-family.

(35) Although only 117 sub-classes are bindable and operable in this stage, yet all the 147 exist for the soul who is in this stage, as at any time the 31 sub-classes which were unbindable here may became bindable in a subsequent stage.

(36) The following three are not possible in this :
(1) Áharaka sharíra ; Assimilative body.
(2) ,, ángopánga, limbs and minor limbs in Assimilative body.
(3) Tirthamkara, a Tirthamkar's body.

(37) The Tirthamkara body-making karma is not possible here.

(38) If the wrong-belief has been *destroyed*, then the Right-believer has the existence of 141, as he has already destroyed the following 7 :—
(1) Mithyátva, wrong-belief.
(2) Samyakgmithyátva, right-Wrong-belief.
(3) Samyaktva Prakati, Clouded right-belief.
(4) Anantánubandhi Krodha, Error-feeding or right-belief preventing Anger.
(5) ,, Mána, Error-feeding or right-belief preventing Pride.
(6) ,, Máya, error-feeding or right belief preventing Deceit.
(7) ,, Lobha, Error-feeding or right belief preventing Greed

(39 The one less here is the Narakáyu or Hellish age separated at the end of the fourth stage

(40) The one less here is the Tiryáncha-áyu or sub-human age separated at the end of the fifth stage

(41) Deváyu or celestial age sub-class ceases to exist here.

(42) The four are :—
(1) Anantánubandhi krodha, error-feeding or right belief preventing Anger.
(2) ,, Mána, Error-feeding or right-belief preventing Pride.
(3) ,, Máyá, error-feeding or right belief preventing Deceit.
(4) ,, Lobha, error-feeding or right belief preventing Greed.

(43) For the soul on the subsidential ladder, whether his Right Belief is acquired by the subsidence or by the destruction of the wrong-belief Karma, the numbers are 142 and 138 respectively in the 9th stage.

But on the destructive ladder, the following 36 also cease to exist, leaving 138 - 36—102.

(1) Nidrá-nidrá, Deep-sleep.
(2) Prachalá-prachalá, Heavy drowsiness.
(3) Styánna gridhi, somnambulism.
(4) Apratyá-khyáná-varaniya-krodha, Partial vow-preventing Pride.
(5) „ „ „ Mána, Partial vow-preventing Pride.
(6) „ „ „ Máyá, Partial vow-preventing Deceit.
(7) „ „ „ Lobha Partial vow-preventing Greed.
(8) Pratyá-khyán-ávaraniya krodha, Total vow-preventing Anger.
(9) „ „ „ Mána, Total vow-preventing Pride.
(10) „ „ „ Máyá Total vow-preventing Deceit.
(11) „ „ „ Lobha, Total vow-preventing Greed.
(12) Samjvalana-krodha Perfect-conduct preventing Anger.
(13) „ Mána, „ „ „ Pride.
(14) „ Máyá, „ „ „ Deceit.
(15) Hásya, Laughter.
(16) Rati, Indulgence.
(17) Arati, Dissatisfaction.
(18) Shoka, Sorrow.
(19) Bhaya fear.
(20) Jugupsá, disgust.
(21) Strîveda, feminine inclination.
(22) Pumveda, masculine, „
(23) Napumsakaveda, common sex inclination.
(24) Naraka Gati, hellish condition of existence.
(25) Tiryancha „ Sub-human „ „ „
(26) Ekendriya Játi, One-sensed Genus of beings.

(27) Dvindreya Játi, Two sensed Genus of beings.
(28) Tendriya ,, Three ,, ,, ,, ,,
(29) Chatureudriya Jati Four ,, ,, ,, ,,
(30) Naraka-gati-ánupurví, hellish migratory form.
(31) Triyanch, ,, ,, Sub-human ,, ,,
(32) Atápá, hot light, radiant heat.
(33) Udyota, cold light.
(34) Sádhárana Sharíra, common body.
(35) Stḥávara, Immobile.
(36) Sukshma, Fine (body).

(44) The Sanjvalana Lobha or slightest Greed Sub-class ceases to exist here.

(45) There is existence-separation of the following 16 at the end of the 12th stage:

(1) Mati-jnánávaraníya, Sensitive-knowledge-obscuring.
(2) Shruta ,, Scriptural ,, ,,
(3) Avadhi ,, Visual ,, ,,
(4) Manahparyaya ,, Mental ,, ,,
(5) Kevala ,, Perfect ,, ,,
(6) Chakshu-darshanaráníya, Ocular-conation obscuring
(7) Achakshu ,, Non ocular ,, ,,
(8) Avadhi ,, Visual ,, ,,
(9) Kevala ,, Perfect ,, ,,
(10) Nidrá ,, Sleep ,, ,,
(11) Prachalá ,, Drowsiness ,, ,,
(12) Dána-antaraya, ,, Obstructive of charity.
(13) Labha ,, ,, ,, ,, gain.
(14) Bhoga ,, ,, ,, ,, Enjoyment.
(15) Upabhoga-antaráya, ,, ,, Re-enjoyment.
(16) Vírya ,, ,, ,, Power.

(46) In this stage there is the existence of 5. But in the penultimate instant 72 cease to exist and in the last instant the remaining 13 also cease to exist, leaving the soul entirely free from Karmic matter in its pure condition of Siddhahood.

Obeisance to the Siddhas !

JAINA SIDDHÂNTA

SHRÎ GOMMATASÂRA

KARMA-KÂṆDA

गोम्मटसारः।

(कर्मकाण्डम्)

CHAPTER I.

Description of the Prakriti or Nature of Karmas.

पणमिय सिरसा णेमिं गुणरयणविभूसणं महावीरं ।

सम्मत्तरयणणिलयं पयडिसमुक्कित्तणं वोच्छं ॥ १ ॥

प्रणम्य शिरसा नेमिं गुणरत्नविभूषणं महावीरम् ।

सम्यक्त्वरत्ननिलयं प्रकृतिसमुत्कीर्तनं वक्ष्यामि ॥ १ ॥

1. Having bowed with the head to Lord Nemi, (who is) adorned with the jewels of the pure soul's attributes, a great hero, (and) a mine of the gem of right-belief, I shall speak of the description of the Prakriti or nature of Karmas.

पयडी सील सहावो जीवंगाणं अणाइसंबंधो ।

कणयोवले मलं वा ताणत्थित्तं सयं सिद्धं ॥ २ ॥

प्रकृतिः शीलं स्वभावः जीवाङ्गयोरनादिसम्बन्धः ।

कनकोपले मलं वा तयोरस्तित्वं स्वयं सिद्धम् ॥ २ ॥

2. The eternal bondage of soul and Karmic matter is their nature, "Prakriti", "Shîla", "Svabhâva". The existence (of soul and Karmas) is self-proved (as) the dirt in golden ore.

Commentary.

The union of soul and matter is self-proved. This is the first point from which Jainism starts. This corresponds to the mighty and pregnant division of all things into Jîva and Ajîva, *i. e.*, living and non-living, or soul and non-soul. Soul always, and soul

alone, has consciousness. It alone is living, *i. e.*, is Jíva. All else is non-soul, non-living, devoid of consciousness, which never had and never shall have consciousness, and is incapable of being conscious. Everything that is not Jíva is without consciousness. Pure soul is pure consciousness. Pure non-soul is without consciousness, or without any semblance of consciousness. This is not a merely logical division, convenient for analysis, arrangement or exposition. It is a basic fact. It must be thoroughly understood. Any error or doubt about this will certainly vitiate one's understanding of Truth. The duality of a human being is obvious. My nails are different from my idea of Shakespeare, or my ambition of being a worthy citizen of my country. The nail detached from me is dead matter. Not so the idea of Poetry or Patriotism. A still finer observation may be made. Life means a grouping together of so many vitalities, *e. g.* those faculties which enable me to apprehend objects by means of my senses, or to sense my own powers of body, speech and mind, or my respiration. These vitalities exist in me, but not in dead matter. Every fact in life, to the truly observant soul, cries out in a most unmistakeable tone the message of this inherent and inevitable mundane duality. There is Life. There is Lifelessness. We see it in every thing. We see it around us. We see it in us. It is only the man imbued with a philosophy, in the phrase of Hume, "subversive of all speculation", who blinds himself to the obvious existence of these two facts, or who by looking too long and too intently and exclusively only upon one of these, thinks fit to apotheosize the one and to deny the other. Of this one-sided attitude are born the pure materialists and the pure spiritualists, typified by the Chárvákas and the Vedántists of India respectively. For one, all is matter; for the other, all is soul. Thus at the very outset, Jainism sounds a clarion note of dissent from these one-sided views of Truth. It takes its stand on the plurality of the aspects of Truth, and teaches us that both the materialists and the spiritualists are correct, but only partially. Certainly; there is matter, there is Ajíva; thus Chárváka is right and the Vedántist wrong. There is also Spirit, there is Jíva; thus Vedántism is true, and Chárváka wrong. We must see both, as both are obvious. Take only one broad common phenomenon of death. John dies. The whole of John does not disappear. His body is there. His vitality is not. He is not there; he has gone from the body. That 'he' who has gone from the body and who when he was with it and in it, made it 'alive', is the true John, the Jíva who was called John, according to Jainism. The body which he wore and which

be dropped or left on death is the other partner in the firm of soul and matter; it is Ajiva. And still though the fact of this duality, this universal union of Jiva and Ajiva is obvious, yet its full grasp and thorough comprehension are far from easy. A beautiful little book by the author of Gommatasára himself gives us as clear a notion of Jiva, as any can be obtained in the peculiar and natural circumstances of things. The reader is referred to Dravya samgraha*, where in Gatha 2, the 9 chief characteristics of the soul are enumerated, and each of them elaborated in the succeeding Gathas. But here the point to be realised clearly is this, that matter -one of the 5 chief forms of Ajíva -is in union with soul, the only living and conscious substance. Lifeless matter is found united with living soul. The whole Drama of life is played or danced together by the living soul being in close grasp of lifeless matter. Lifeless space is the stage; Lifeless Time is the duration; and lifeless Dharma and Adharma, the indespensable assistants for the dancers to move or to rest. The exercise of dancing is their eternal movement in the cycle of mundane existences. At each step, the momentum for a new movement is gained. At each embrace of matter, the delighted deluded soul throbs and vibrates for a fresh embrace. Wily matter is ever ready to attack the soul and to flow into it with its million insinuations and to keep alive and vigorous the bondage of the living by the non-living. The inflow of the non-living matter into the living soul is called Ásrava; the bondage is Bandha. The stoppage of Ásrava is Samvara; the release of bondage is Nirjará; the total Liberation of the living from the bondage of the non-living is Moksha. The 7 Tattvas or Principles of Jainism are treated in Umásvámi's Tattvártha Sutra†, to which the reader is referred for further information about them. The activity of the soul which invites and enables matter to flow into it, as also the matter which actually does flow into the soul, is technically called Karma. The thought activity is Bháva-Karma; the actual matter flowing into the soul and binding it is Dravya-Karma. This book - the Karma-Kánḍa of Gommatasára deals with Karmas, their incidence, kinds, etc.

Notice also that in the world, all souls are always found united with matter. Pure souls abide only in Siddhakshetra, the Abode of the Liberated. In universal space, souls are from eternity subject to the bondage of matter. The Panchástikáya of Shri Kunda Kundácharya, talking of such souls, tells us in Gatha 27:

* See Dravya Samgraha (1917) by S. C. Ghoshal, M. A., Sacred Books of the Jainas, Vol. I.

† See Tattvarthadhigma Sutra, S. B. J., Vol. II by Jaini.

जीवोत्ति हवदि चेदा उवओगविसेसिदो पहूकत्ता ।
भोत्तायदेहमत्तो णहि मुत्तो कम्म संजुत्तो ॥

Jíva (mundane soul) is (always) combined with Karmas. This bondage of Karmas is from eternity, but when once it is broken and Liberation attained, then it is destroyed totally and for ever. Of course the matter of the bondage is freely and constantly being changed; but the fact and condition of the bondage of Jíva by Ajíva persist through all these changes. Old Karmic matter is shed; and new assumed; but there never has been a moment when the mundane soul was *free from* its vestment of Karmic matter.

देहोदयेण सहिओ जीवो आहरदि कम्म णोकम्मं ।
पडिसमयं सव्वंगं तत्तायसपिंडओव्व जलं ॥ ३ ॥
देहोदयेन सहितो जीव आहरति कर्म नोकर्म ।
प्रतिसमयं सर्वाङ्गं तप्तायः पिंडमिव जलम् ॥ ३ ॥

3. By the operation of the body sub-class of body-making Karma the soul attracts Karmic and quasi-Karmic (physical molecules) every instant to the whole body as a hot iron ball (draws in) water (from all sides).

Commentary.

The soul united with the body, is constantly taking in material molecules to renew and build its Karmic and two other bodies. Karmic molecules build up the Karmic body; and the physical molecules build up the other physical bodies.

In all there are 5 possible bodies of a mundane soul (1) Audárika, the external physical body, (2) Vaikriyika, fluid body of the celestial and hellish beings, (3) Áháraka, the assimilative body in which a saint's soul flashes to an omniscient to resolve some doubt, (4) Taijasa, electric body, (5) Kármaṇa, Karmic body. These are all material. The molecules of which they are formed are of 2 kinds. (1) Karma-vargaṇá of which the Karmic body is made. (2) No-karma-vargaṇá, of which the other bodies are made. The no-karma vargaṇá is of 2 kinds,* Taijasa vargaṇá, of which the electric body is formed; and the Áháraka vargaṇá, of which the external physical, fluid and Áháraka bodies are made. Every embodied soul has at least 3 bodies, the Karmic, the electric and either

* 23 kinds of matter varganá are mentioned in Gommatasára, Jíva Kánda gatha 594 - 595, pages 294 – 296.

the fluid or the external physical body. Sometimes it has 4, for one antar-muhúrta, when the Áháraka body emanates from a saint in doubt. And in transmigration, *i. e.*, its passage from one to another condition of existence, the soul has only 2 bodies — *i. e.*, the Karmic and the electric.

All these bodies are in form like the external body occupied by the soul; they are all co-extensive. Except that the Áháraka body is human in form but in size of a length equal to the forearm of the saint himself, *i. e.*, from the elbow to the tip of his middle finger.

The fluid body also, although it is changeable at will, is yet one to begin with, and its identity persists throughout life.

सिद्धाणंतिमभागं अभव्वसिद्धादणंतगुणमेव ।
समयपबद्धं बंधदि जोगवसादो दु विसरित्थं ॥ ४ ॥

सिद्धानन्तिमभागं अभव्यसिद्धावनन्तगुणमेव ।
समयप्रबद्धं बध्नाति योगवशात्तु विसदृशम् ॥ ४ ॥

4 An infinite part of the number of Liberated souls (which is also infinite), and infinite times the number of souls, incapable of becoming liberated is the (maximum and minimum respectively) of unit of bondage, or the number of molecules (which the soul) binds (to itself) in one instant, owing to the soul's vibratory activity (intense or mild). But (the number of molecules is) unequal; (*i. e.*, sometimes more and at other less are bound).

Commentary.

Instant-bondage, Samaya Prabaddha, is the number of Karmic or no-Karmic molecules bound by the soul in one instant. Henceforth we call it the unit of Bondage or Instant-bondage.

जीरदि समयपबद्धं पओगदो णेगसमयबद्धं वा ।
गुणहाणीण दिवड्ढं समयपबद्धं हवे सत्तं ॥ ५ ॥

जीर्यते समयप्रबद्धं प्रयोगतः अनेकसमयबद्धं वा ।
गुणहाणीनां द्व्यर्द्धं समयप्रबद्धं भवेत् सत्त्वम् ॥ ५ ॥

5. One unit of bondage is shed (every instant); and many units of bondage (are shed in one instant) by effort (*i. e.*, austerities, etc). The one and one-half of Guṇahàní's

(multiplied) by unit of bondage represent the molecules which remain bound to the soul.

Commentary.

Note—गुणहानि Guṉaháni (G) is the number of terms of a series, the sum of which is the number of molecules of a unit of Bondage, (M. U. B.) and each term in which is half of the term immediately preceding it.

गुणहानि आयाम Guṉaháni-á-yáma, (G. A.) is the number of instants (Samayas) in one Guṉaháni.

नानागुणहानि náná guṉahánis is the group of guṉahánis in one Unit of Bondage.

अन्योन्याभ्यस्तराशि Anyonyá-bhyasta-ráshi = 2 raised to the power of the number of guṉahánis in one Unit of Bondage.

Thus guṉaháni-áyáma $= \frac{\text{Duration of Bondage (S).}}{\text{number of gunahánis.}}$

E.g. If 48 samayas is the duration of Units of Bondage, and 6 is the number of guṉahánis, then guṉaháni-áyáma = $\frac{48}{6}$ = 8.

Here náná-guṉaháni = the group of 6 guṉahánis.

Anyonyá bhyastaráshi here $2^6 = 64$. This minus one, being the divisor of the number of a Unit of Bondage gives us the last term of the series.

E.g. If a Unit of Bondage have 6300 molecules, then the last term is $\frac{6300}{64-1} = 100$.

Thus the series of 6 guṉahánis here is.

$3200 + 1600 + 800 + 400 + 200 + 100 = 6300$.

In the example given above, the soul which binds in one instant 6300 molecules, of a duration of 48 samayas and of 6 guṉahánis, will shed 3200 molecules in the 1st 8 samayas.

1600	,,	2nd	,,
800	,,	3rd	,,
400	,,	4th	,,
200	,,	5th	,,
100	,,	6th	,,

निषेकहार Nishekahára (N = 2 G.A.) is always double the number of guṉaháni áyáma. Thus in the above example nishekahára is double of 8 = 16.

चय Chaya (C) is the regular arithmetic difference between any consecutive two of the terms of the series of a guṉaháni. Chaya is the molecules of a guṉaháni divided by

nishekahára + No. of guṉaháni áyáma + 1 × guṉaháni áyáma.
2

$$\frac{\text{molecules of a gunahāni} \times 2}{(\text{nishekahāra} + \text{No. of a gunahāni áyáma} + 1) \times \text{gunahāni áyáma.}}$$

$$= \frac{\text{molecules of a gunahāni} \times 2}{(2\,\text{gunahāni áyáma} + \text{No. of gunahāni áyáma} + 1) \times \text{gunahāni áyáma.}}$$

$$= \frac{\text{M. U. B.} \times 2}{\left(2\frac{S}{G} + \frac{S}{G} + 1\right) \times \frac{S}{G}}$$

The molecules shed in the 1st instant (F). in any gunahāni—
F = Chaya × Nishekáhára.

$$= \frac{4M}{\frac{3S}{G} + 1} = \frac{M}{\frac{3S}{4G} + \frac{1}{4}}$$

Where M is the number of molecules in a gunahāni; S is the total sámayás in Sthiti, and G is the number of gunahānis.

$$= \frac{4M \times G}{3S + G}. \quad \text{Chaya} = \frac{\text{1st term}}{2\,\text{gunahāni áyáma}} = \frac{F}{2\frac{S}{G}}$$

Thus in the 4th 8 samayas in the above example, 400 molecules are shed. We want to find out how many molecules are shed in the 1st samaya, and by how many molecules the shedding becomes less and less in each suceeeding samaya.

To find out the molecules shed in the 1st samaya, *i. e.*, F we apply the formula.

$$F = \frac{4M}{\frac{3S}{G+1}} = \frac{4 \times 400}{\frac{3 \times 48}{6} + 1} = \frac{4 + 400}{24 + 1} \; \frac{1600}{25} = 64.$$

—To find out the Chaya, (C) we employ the formula.

$$C = \frac{F}{\frac{2S}{G}} = \frac{64}{\frac{2 \times 48}{6}} = \frac{64}{16} = 4.$$

Therefore the number of molecules shed in the 4th set of 8 samayas will be 64, 60, 56, 52, 48, 44, 40 and 36 = 400.

If in one instant, the soul binds 6300 molecules of a duration of 48 instants then they are shed as follows:

1st 8 instants	512,	480,	448,	416,	384,	352,	320,	288	= 3,200
2nd	256,	240,	224,	208,	192,	176,	160,	144	= 1,600
3rd	128,	120,	112,	104,	96,	88,	80,	72	= 800
4th	64,	60,	56,	52,	48,	44,	40,	36	= 400
5th	32,	30,	28,	26,	24,	22,	20,	18	= 200
6th	16,	15,	14,	13,	12,	11,	10,	9	= 100
									6,300

कम्मत्तणेण एक्कं दव्वं भावोत्ति होदि दुविहं तु ।
पोग्गलपिंडो दव्वं तस्सत्ती भावकम्मं तु ॥ ६ ॥
कर्मत्वेन एकं द्रव्यं भाव इति भवति द्विविधं तु ।
पुद्गलपिण्डो द्रव्यं तच्छक्तिः भावकर्म तु ॥ ६ ॥

6. From the point of view of Karma-ness (Karma is) of one kind. As dravya Karma (karmic matter) and bháva Karma (its capacity of fruition) it is of 2 kinds. But the material aggregate of Karmic molecules is dravya Karma; its power to operate is bháva Karma.

Commentary.

When a Karma for example, the knowledge-obscuring-Karma, operates and the intellect begins to act perversely, we call that perversity a bháva Karma. Here we call the effect, by the name of cause. The bháva Karma is really the power in the knowledge-obscuring-Karma to operate and it is slightly figurative to call the result of this operation as bháva Karma.

तं पुण अट्ठविहं वा अडदालसयं असंखलोगं वा ।
ताणं पुण घादित्ति अ-घादित्ति य होंति सण्णाओ ॥ ७ ॥
तत् पुनरष्टविधं वा अष्टचत्वारिंशच्छतमसंख्यलोकं वा ।
तेषां पुनः घातीति अघातीति च भवतः संज्ञे ॥ ७ ॥

7. Again that (Karma) is of 8 kinds or of 148 kinds. or (of kinds which are innumerable X) innumerable (spatial units) of the universe (in number). Again of them there are the divisions into Destructive (gháti, and) Non-destructive (agháti.)

णाणस्स दंसणस्स य आवरणं वेयणीयमोहणियं ।
आउगणामं गोदंतरायमिदि अट्ठ पयडीओ ॥ ८ ॥
ज्ञानस्य दर्शनस्य च आवरणं वेदनीयमोहनीयम् ।
आयुष्कनाम गोत्रान्तरायमिति अष्ट प्रकृतयः ॥ ८ ॥

8. The Knowledge and Conation-obscuring; the Feeling; the Deluding, the Age, the Body-making, the Family-

determining, and the Obstructive—these are the 8 kinds of Karmas

आवरणमोहविग्घं घादी जीवगुणघादणत्तादो।
आउगणामं गोदं वेयणियं तह अघादित्ति ॥ ९ ॥

आवरणमोहविघ्नं घाति जीवगुणघातनत्वात्।
आयुष्कनाम गोत्रं वेदनीयं तथा अघातीति ॥ ९ ॥

9. The (Knowledge and Conation)—Obscuring, the Deluding, and the Obstructive, are destructive; because of their destroying the (manifestation of the) real attributes of the soul. And the Age, the Body-making, the Family-determining and the Feeling—these are non-destructive.

केवलणाणं दंसणमणंतविरियं च खयियसम्मं च।
खयियगुणे मदियादी खओवसमिए य घादी दु ॥ १० ॥

केवलज्ञानं दर्शनमनन्तवीर्यं च क्षायिकसम्यक्त्वं च।
क्षायिकगुणान् मत्यादीन् क्षायोपशमिकांश्च घातीनि तु ॥१० ॥

10. Perfect knowledge, perfect conation, infinite power and purified right-belief and (other) purified qualities (as conduct, charity etc.), sensitive, (knowledge), and other destructive-subsidential thought-activities, are destroyed (*i. e.*, their full manifestation is prevented, by these destructive Karmas).

Commentary.

1. The knowledge-obscuring Karma obscures perfect knowledge, sensitive knowledge, etc.
2. The conation-obscuring Karma obscures perfect conation, etc.
3. The obstructive Karma obscures Infinite Power; charity, etc.
4. The right-belief deluding-Karma obscures Purified right belief.
   The right conduct deluding Karma obscures purified right conduct.

कम्मकयमोहवड्ढियसंसारम्हि य अणादिजुत्तम्हि।
जीवस्स अवट्ठाणं करेदि आऊ हलिव्व णरं ॥ ११ ॥

कर्म्मकृतमोहवर्धितसंसारे च अनादियुक्ते ।
जीवस्यावस्थानं करोति आयुः हलीव नरम् ॥ ११ ॥

11. In this eternal cycle of existence which is fed by delusion caused by Karmas, the age-karma causes the sojourn of the soul, as the stocks which keep a man down.

गदिआदि जीवभेदं देहादी पोग्गलाण भेदं च ।
गदियंतरपरिणमनं करेदि णामं अणेयविहं ॥ १२ ॥
गत्यादि जीवभेदं देहादि पुद्गलानां भेदं च ।
गत्यन्तरपरिणमनं करोति नाम अनेकविधम् ॥ १२ ॥

12. The body-making Karma of many kinds causes conditions of existence, etc., which differentiate the souls, many kinds of bodies which differentiate matter of various kinds and the change from one to another condition of existence.

संताणकमेणागयजीवायरणस्स गोदमिदि सण्णा ।
उच्चं णीचं चरणं उच्चं णीचं हवे गोदं ॥ १३ ॥
संतानक्रमेणागतजीवाचरणस्य गोत्रमिति संज्ञा ।
उच्चं नीचं चरणं उच्चैर्नीचैर्भवेत् गोत्रम् ॥ १३ ॥

13. The conduct of the soul coming down from generation to generation is called Gotra (family). High and low conduct becomes high and low Gotra. (The Karma which determines high and low family for the birth of soul is called family-determining or Gotra Karma).

अक्खाणं अणुभवणं वेयणियं सुहसरूवयं सादं ।
दुक्खसरूवमसादं तं वेदयदीदि वेदणियं ॥ १४ ॥
अक्षाणामनुभवनं वेदनीयं सुखस्वरूपं सातम् ।
दुःखस्वरूपमसातं तद्वेदयतीति वेदनीयम् ॥ १४ ॥

14. The feeling by the senses is called Feeling. Pleasant-feeling is pleasure-bearing feeling, painful feeling is pain-bearing feeling. That which causes this feeling is called Vedaníya Karma.

अत्थं देक्खिय जाणदि पच्छा सद्दहदि सत्तभंगीहिं ।
इदि दंसणं च णाणं सम्मत्तं होंति जीवगुणा ॥ १५ ॥
अर्थं दृष्ट्वा जानाति पश्चात् श्रद्दधाति सप्तभङ्गीभिः ।
इति दर्शनं च ज्ञानं सम्यक्त्वं भवन्ति जीवगुणाः ॥ १५ ॥

15. (The soul) conates things, knows (them by the 7 kinds of Syádváda or Predication) and then believes (them). So conation and knowledge (and) belief are the Soul's qualities.

अब्भरहिदादु पुव्वं णाणं तत्तो हि दंसणं होदि ।
सम्मत्तमदो विरियं जीवाजीवगदमिदि चरिमे ॥ १६ ॥
अभ्यर्हितात् पूर्वं ज्ञानं ततो हि दर्शनं भवति ।
सम्यक्त्वमतो वीर्यं जीवाजीवगतमिति चरमे ॥ १६ ॥

16. Being the highest attribute of the soul, the first (place is given to) knowledge. After that certainly comes conation. (Right) belief after that. Power relates to soul and non-soul both, therefore (it comes) last.

Commentary.

This gatha explains and justifies the order in which the Destructive Karmas are enumerated in Jainism.

घादीवि अघादिं वा णिस्सेसं घादणे असक्कादो ।
णामतियणिमित्तादो विग्घं पडिदं अघादिचरिमम्हि ॥१७॥
घात्यपि अघातीव निःशेषं घातने अशक्यात् ।
नामत्रयनिमित्ताद् विघ्नं पठितमघातिचरमे ॥ १७ ॥

17. The Obstructive Karma is put after the non-destructive Karmas, (because) even though Destructive, (it is) like the non-destructive, incapable of destroying fully (the powers of the soul), (and operates) with the auxiliary help of the trinity body-making (family-determining, and feeling Karmas).

आउबलेण अवट्ठिदि भवस्स इदि णाममाउपुव्वं तु ।
भवमस्सिय णीचुच्चं इदि गोदं णामपुव्वं तु ॥ १८ ॥

आयुर्बलेन भवस्थितिः भवस्य इति नाम आयुःपूर्वं तु ।
भवमाश्रित्य नीचोच्चमिति गोत्रं नामपूर्व्वं तु ॥ १८ ॥

18. By the power of the age Karma, the sojourn (of the souls) in mundane existence (is secured). Therefore the age-Karma (is mentioned) before the body-making Karma. High and low family depends on condition of existence; therefore the body-making-karma (is mentioned) before the family-determining Karma.

घादिंव वेयणीयं मोहस्स बलेण घाददे जीवं ।
इदि घादीणं मज्झे मोहस्सादिम्हि पढिदं तु ॥ १९ ॥
घातिवत् वेदनीयं मोहस्य बलेन घातयति जीवम् ।
इति घातीनां मध्ये मोहस्यादौ पठितं तु ॥ १९ ॥

19. The Feeling Karma by the force of the Deluding Karma destroys like the Destructive-Karmas the (real character of the) soul. Therefore it is placed in the middle of the Destructive (Karmas) and before the Deluding (Karma).

Commentary.

Vedaniya or Feeling-Karma comes in the list like this.

Destructive.	Non-destructive.
1. Knowledge-obscuring	
2. Conation ,,	
3.	Feeling
4. Deluding	
5.	Age
6.	Body-determining.
7.	Family-determining.
8. Obstructive	

It is the result of the Knowledge and Conation-obscuring Karmas, and operates with the help of the Deluding Karmas, *i. e.* with the help of its species Rati and Arati, indulgence and ennui. Therefore it is placed after the knowledge and conation obscuring, but before the deluding Karma. It is called non-destructive, because its operation is limited to bringing about occasions for pleasure and pain. The realizing of pleasure and pain, depends upon the soul's attention and indulgence and ennui. If the soul is non-attentive to such occasions, and is not influenced by them, the Feeling-Karma though operative, cannot disturb the thought-activity of the soul.

णाणस्स दंसणस्स य आवरणं वेयणीयमोहणियं ।
आउगणामं गोदंतरायमिदि पढिदमिदि सिद्धं ॥ २० ॥
ज्ञानस्य दर्शनस्य चावरणं वेदनीयमोहनीयम् ।
आयुष्कनाम गोत्रान्तरायमिति पठितमिति सिद्धम् ॥ २० ॥

20. The Knowledge and the Conation obscuring; the Feeling; the Deluding; the Age; the Body-making; the Family-determining and the Obstructive—this reading (is) thus established.

पडपडिहारासिमज्जाहलिचित्तकुलालभंडयारीणं ।
जह एदेसिं भावा तहवि य कम्मा मुणेयव्वा ॥ २१ ॥
पटप्रतीहारासिमद्यहलिचित्रकुलालभाण्डागारिकाणाम् ।
यथा एतेषां भावा तथैव च कर्माणि मन्तव्यानि ॥ २१ ॥

21. The veil (which obscures the sight of the face); the guard on duty (who prevents sight of the King); the sword (coated with honey, licking it, the tongue is cut, so that the pain is more than the pleasure); wine (which intoxicates and deludes); the stocks (which confine one to a certain condition); the painter (who makes different kinds of portraits), the potter who turns out tall and low pitchers); the treasurer (who obstructs the king in giving money in charity). As (is) the nature of these, so also the (8) Karmas should be known (respectively).

पंच णव दोण्णि अट्ठावीसं चउरो कमेण तेणउदी ।
तेउत्तरं सयं वा दुगपणगं उत्तरा होंति ॥ २२ ॥
पञ्च नव द्वौ अष्टाविंशतिः चत्वारः क्रमेण त्रिनवतिः ।
त्र्युत्तरं शतं वा द्विकपञ्चकमुत्तरा भवन्ति ॥ २२ ॥

22. Five, nine, two, twenty-eight, four, ninety-three or one-hundred and three, two, (and) five, are the sub-classes respectively (of 8 Karmas).

Commentary.

The body-making Karma has 93 sub-classes as shown in Tattvârthasûtra Chapter 8. Here 103 are also mentioned like this.

The 93 include 5 kinds of bodies, *i. e.*, the physical, fluid, áháraka, electric and Karmic. Here, in gatha 27 (q. v.) 15 kinds of bodies are given as the sub-classes of these 5. Thus 10 more are added to 93 to make up 103.

थीणुदयेणुट्ठविदे सोवदि कम्मं करेदि जप्पदि य।
णिद्दाणिद्दुदयेण य ण दिट्ठिमुग्घादिदुं सक्को ॥ २३ ॥
स्त्यानगृद्ध्युदयेन उत्थापिते स्वपिति कर्म करोति जल्पति च।
निद्रानिद्रोदयेन च न दृष्टिमुद्घाटयितुं शक्यः ॥ २३ ॥

23. By the operation of somnambulism even on being awakened the man goes on sleeping, (although he) performs actions, (and) speaks. And by the operation of deep sleep he is not able to open his eyes (even when awakened).

पयलापयलुदयेण य वहेदि लाला चलंति अंगाइं।
णिद्दुदये गच्छंतो ठाइ पुणो वइसइ पडेई ॥ २४ ॥
प्रचलाप्रचलोदयेन च वहति लाला चलन्ति अङ्गानि।
निद्रोदये गच्छन् तिष्ठति पुनः विशति पतति ॥ २४ ॥

24. And by the operation of heavy drowsiness the salva flows out, and the limbs move. By the operation of sleep the man, who is going, stops, and then sits down, or falls down.

पयलुदयेण य जीवो ईसुम्मीलिय सुवेइ सुत्तोवि।
ईसं ईसं जाणदि मुहुं मुहुं सोवदे मंदं ॥ २५ ॥
प्रचलोदयेन च जीव ईषदुन्मील्य स्वपिति सुप्तोपि।
ईषदीषज्जानाति मुहुर्मुहुः स्वपिति मन्दम् ॥ २५ ॥

25. And by the operation of drowsiness the soul sleeps with half-open eyes, and even when sleeping has a broken, discontinuous, partial, knowledge and again and again sleeps a little.

जंतेण कोद्दवं वा पढमुवसमसम्मभावजंतेण।
मिच्छं दव्वं तु तिधा असंखगुणहीणदव्वकमा ॥ २६ ॥

यन्त्रेण कोद्रवं वा प्रथमोपशमसम्यक्त्वभावयन्त्रेण ।
मिथ्यात्वं द्रव्यं तु त्रिधा असंख्यगुणहीनद्रव्यक्रमात् ॥ २६ ॥

26. As in a machine, bird-seed (being ground takes 3 forms, husk, corn and powder); so in the machine of (the thought-activity of) the first subsidential right-belief the matter of wrong-belief also (becomes of) 3 kinds; and each one is innumerably less in material Karmic molecules (than the one proceeding it).

Commentary.

Subsidential right-belief is of 2 kinds. Prathamopashama-samyaktva, the first subsidential right-belief. It may arise (1) in a soul which has never had right-belief, by the subsidence of the 4 error-feeding Passions and Wrong-belief, *i. e.*, the 4 Anantánubandhí Kasháyas and Miṭhyátva; or (2) in a soul which has had, but has lost right-belief, by the subsidence of the above 5 and of the 2 samyaktva mithyátva, mixed-right-and-wrong-belief, and samyaktva Prakriti, right-belief-clouded-by-slight-wrong-belief.

Dvitíyopashama-Samyaktva, the second-subsidential-right-belief. It arises in a saint in the 7th spiritual stage of Perfect Vows. When this saint is preparing to pass on to the 8th stage of New Thought-activity along the line of subsidential advancement, having been already a right-believer of the destruction-subsidence kind, he transforms the nature of the 4 error-feeding Passions into lesser Passions, and causes the subsidence of the 3 sub-classes of right-belief-deluding-Karma, namely, Mithyátya, Samyaktva Mithyátva, and Samyaktva Prakriti Mithyátva. The right-belief of this saint is called the second-subsidential right-belief.

Wrong-belief is of three kinds, Mithyátva, Wrong-belief, Samyaktva-Mithyátva, mixed-right-and-wrong-belief, Samyaktva Prakriti-Mithyátva, right-belief-clouded-by-slight-wrong-belief.

The matter of wrong-belief Karma, by being subjected to the thought activity of the First-subsidential right-belief becomes of the above 3 kinds. Wrong-belief has the largest number of molecules. Mixed-right-and-wrong belief has a number of molecules innumerably less than that. And right-belief-clouded by-slight-wrong-belief innumerably less than those of mixed-right-and-wrong-belief.

तेजाकम्मेहिं तिए तेजा कम्मेण कम्मणा कम्मं ।
कयसंजोगे चदुचदुचदुदुग एक्कं च पयडीओ ॥ २७ ॥

तैजसकार्म्मणाभ्यां त्रये तैजसं कार्म्मणेन कार्म्मणेन कार्म्मणं।
कृतसंयोगे चतुश्चतुश्चतुर्द्विकमेकं च प्रकृतयः ॥ २७ ॥

27. The electric and karmic (bodies) with (the other) three: the electric with the Karmic; the karmic with another karmic; (the bodies) thus combining (we get) four, four, four, two, and one sub-classes (of the 5 bodies).

Commentary.

The 15 are these:

1. Physical-physical; 2. Physical-electric; 3. Physical-Karmic. 4. Physical-electric-Karmic.

5. Fluid-fluid; 6. Fluid-electric; 7. Fluid-karmic; 8. Fluid-electric-karmic.

9. Áháraka-áháraka; 10. Áháraka-electric; 11. Áháraka-karmic; 12. Áháraka-electric-karmic.

13. Electric-electric; 14. Electric-karmic.

15. Karmic-karmic.

These 15 are the names of the sub-classes of the body-making Karmas, by the operation of which respectively, a physical body is produced from another physical body; an electric body from a physical body; and so on. These 15 are illustrated as follows:—

1. In a Chakravarti, who has 96000 wives, his original physical body is reserved for his chief wife. But for the others, he produces by the operation of this Karma 95999 physical bodies. Of course the soul remains the same, although it employs all the 96000 bodies simultaneously.

2. In a saint, in anger or compassion, the electric body which issues from the left or right shoulder is due to the operation of this Karma. Note that although he has got an electric body also, but the electric body which he throws forth from his shoulders is said to be produced by the operation of his physical-electric sub-class of body-making Karma, because the vibratory-activity of the soul which results in the operation of this particular sub-class is produced by the physical body mainly. Thus the Yoga or Vibratory-activity which produces the electric body, being physical, the Karmic sub-class is called physical-electric. Note also that these bodies

which are produced are made up of fresh molecules, and are not divisions or offshoots of the physical, electric and Karmic bodies already possessed by the saint.

3. At the approach of death, a Karmic body is produced to go and sort-of-touch the place where the soul is to reincarnate.

4. At the approach of death of a saint in compassion, both the electric and Karmic bodies issue simultaneously for their different purposes.

5 to 8. Apply to celestial and hellish beings. Celestial beings never travel out, in the body in which they are born ; but they send out one or more fluid, etc. bodies by the operation of these 4 sub-classes of body-making Karmas. Note that the hellish beings merely transform the matter of their own fluid body into another form. Their fluid electric Karma operates in anger only.

9 to 12. Apply to the Áháraka body. Somehow if it has not fulfilled its mission in its appointed duration, the saint issues out another Áháraka from the previous one. This is done by the operation of the 9th sub-class, Áháraka-áháraka. The 10th is, where an electric body is produced from the áháraka, *e. g.*, to protect or extricate a saint from some trouble or difficulty. The 11th is when the saint is about to die and is in doubt also. The 12th is where the circumstances of the 10th and 11th co-exist.

13. Electric-electric. If one electric body has failed to complete its mission in its appointed time, then another is produced from the same.

14. When the Karmic is produced from an electric body.

15. The Karmic body produces another Karmic body.

णलया बाहू य तहा णियंबपुट्ठी उरो य सीसो य ।
अट्ठेव दु अंगाइं देहे सेसा उवंगाइं ॥ २८ ॥
नलकौ बाहू च तथा नितम्बपृष्ठे उरश्च शीर्षं च ।
अष्टैव तु अङ्गानि देहे शेषाणि उपाङ्गानि ॥ २८ ॥

28. The two legs and the two arms and the buttocks, the back, and the chest, and the head—these 8 are the only limbs in the body ; the others are minor limbs (as the eye, etc., etc.).

सेवट्टेण य गम्मइ आदीदो चदुसु कप्पजुगलोत्ति ।
तत्तो दुजुगलजुगले खीलियणारायणद्धोत्ति ॥ २९ ॥

सृपाटेन च गम्यते आदितः चतुर्षु कल्पयुगल इति ।
ततः द्वियुगलयुगले कीलितनाराचार्द्ध इति ॥ २६ ॥

29. By (the 6th, *i. e.*, Sripáṭiká) osseous structure (in which there are no peculiar joints but only ligatures) the soul goes from the first to the 4 pairs of heavens, (*i. e.*, up to the 8th heaven Kápishṭha). And those of (the 5th), Kílita (small joints and bones) and of (4th) Ardha-nárácha (big joints on one side and bones) respectively go further to two pairs each (of the heavens).

Commentary.

The soul with 6th osseous structure can go up to the 8th heaven, but not beyond.

The soul with 5th osseous structure can go up to the 12th heaven, but not beyond.

The soul with 4th osseous structure can go up to the 16th heaven, but not beyond.

णवगेविज्जाणुद्दिसणुत्तरवासीसु जांति ते णियमा ।
तिदुगेगे संघडणे णारायणमादीगे कमसो ॥ ३० ॥
नवग्रैवेयिकानुदिशानुत्तरवासिषु यान्ति ते नियमात् ।
त्रिद्विकैकेन संहननेन नाराचादिकेन क्रमशः ॥ ३० ॥

30. The 9 Graiveyika, (9) Anudisha and (5) Anuttara residences are attained by them certainly (who have respectively got) the three osseous structures beginning from Nárácha (big joints on both sides and bones), (*i. e.*, Nárácha, Vajra-Nárácha, (admantine ligatures and bones), Vajra-Vrishabha-nárácha, (admantine ligatures, joints and bones)), the (latter) two, (and the last) one.

Commentary.

The 3rd set of bones take one utmost to the		9 Graiveyakas.
2nd	,, ,,	9 Anudishas.
1st	,, ,,	9 Annuttaras.

In determining the highest heaven attainable by one, the lowest kind of osseous structure should be taken account of, *e. g.* if one has the third and second mixed, he cannot go beyond the 9 Graiveyakas.

सण्णी छस्संहडणो वजदि मेघं तदो परं चापि ।
सेवट्टादीरहिदो पण पणचदुरेगसंहडणो ॥ ३१ ॥

संज्ञी षट्संहननो ब्रजति मेघां ततः परं चापि ।
सृपाटादिरहितः पश्चमीं पश्चचतुरेकसंहननः ॥ ३१ ॥

31. The rational being with 6 osseous structures goes up to Meghá (the third hell). (The one with) five, four, and one osseous structure excepting Sripáṭiká, etc., also goes beyond that up to fifth, sixth and seventh hells respectively.

Commentary.

Only beings with the highest osseous structure can sin so deeply that they merit the tortures of the lowest or the 7th hell. That is, they alone can go down to the 7th hell. Those with four, *i. e.*, the first four osseous structures, *i. e.* with all except Kilita and Sripáṭiká go down to the 6th. Those with 5, *i. e.*, all except Sripáṭiká, can go down to the 5th. Those with all the 6 structures of bone can go down to the third hell. For the 6 kinds of Samhanana, see Tattvártha Sútra Chapter 8.

अंतिमतियसंहडणस्सुदओ पुण कम्मभूमिमहिलाणं ।
आदिमतिगसंहडणं णत्थित्ति जिणेहिं णिद्दिट्ठं ॥ ३२ ॥

अन्तिमत्रयसंहननस्योदयः पुनः कर्मभूमिमहिलानाम् ।
आदिमत्रिकसंहननं नास्तीतिजिनैर्निर्दिष्टम् ॥ ३२ ॥

32. And the last 3 osseous structreus appear in the women of work-region (Karma-bhúmi); the first three osseous structures are not (found in them). So it has been said by the Conquerors.

Commentary.

Females of work region have only the last 3 osseous structures, and no higher ones. Therefore they can not go beyond the 16th heaven, as stated in Gatha 29. Only those who possess the first osseous structure, Vajra-Vrishabha Nárácha Samhanana, can attain Liberation. Females of work region do not possess this structure, and therefore they can not attain Liberation from female bodies.

मूलुराहपहा अग्गी आदावो होदि उराहसाहियपहा ।
आइच्चे तेरिच्छे उराहूणपहा हु उज्जोओ ॥ ३३ ॥

मूलोष्णप्रभा अग्निः आतापो भवति उष्णसाहितप्रभा ।
आदित्ये तिरश्चि उष्णोनप्रभा हि उद्योतः ॥ ३३ ॥

33. Fire has essentially hot light; Átápa is light with heat (like sunshine, though not self-burning), found in the sub-human-beings (of earth bodied kind) in the planet sun. And Udyota is light without heat (as that of the moon).

देहे अविणाभावी बंधणसंघाद इदि अबंधुदया ।
वराणचउक्केऽभिराणे गहिदे चत्तारि बंधुदये ॥ ३४ ॥

देहे अविनाभाविनौ बन्धनसंघातौ इति अबन्धोदयौ ।
वर्णचतुष्केऽभिन्ने प्रहीते चतस्रः बन्धोदययोः ॥ ३४ ॥

34. In the body (sub-class of the body-making Karma), the (5 kinds of) molecular bondage, and of molecular interfusion are inseparable accidents (of the body). These are not (counted separately from their respective bodies) as sub-classes in bondage and operation. The 4, Colour, etc., (*i. e.*, 5 colours, 2 smells, 5 tastes and 8 kinds of touch) being inseparable classes, are taken (*i. e.*, counted) as four (and not as 20) in bondage and operation.

पंच णव दोरिण छव्वीसमवि य चउरो कमेण सत्तट्ठी ।
दोरिण य पंच य भणिया एदाओ बंधपयडीओ ॥ ३५ ॥

पञ्च नव द्वौ षड्विंशतिरपि च चतस्रः क्रमेण सप्तषष्टिः ।
द्वौ च पञ्च च भणिता एता बन्धप्रकृतयः ॥ ३५ ॥

35. 5, 9, 2, 26, 4, 67, 2, and 5 are respectively said to be the sub-classes of (8) Karmas which are the subject matter of bondage, (Bandha).

Commentary.

The knowledge obscuring are 5; Conation-obscuring 9; Feeling 2; Deluding 26 (*i. e.*, 28 minus Samyaktva-mithyátva and Samyaktva

Prakriti mithyátva which do not bind); the Age karma 4; body-making 67 (*i. e.* 93 − 10 of Bandhana and Sangháta + 16 left out from colour, etc., see Gatha 34) *Family-determining 2; and obstructive 5.*

Total—5 + 9 + 2 + 26 + 4 + 67 + 2 + 5 = 120 bondage sub-classes.

पंच णव दोण्णि अट्ठावीसं चउरो कमेण सत्तट्ठी ।
दोण्णि य पंच य भणिया एदाओ उदयपयडीओ ॥ ३६ ॥

पञ्च नव द्वौ अष्टाविंशतिः चतस्रः क्रमेण सप्तषष्टिः ।
द्वौ च पञ्च च भणिता एता उदयप्रकृतयः ॥ ३६ ॥

36. 5, 9, 2, 28, 4, 67, 2, and 5 are respectively said to be the sub-classes of Karmas in operation (Udaya).

Commentary.

The order is the same as in Gatha 35. The total is 122. The two deluding sub-classes which do not bind, but operate, *viz.*, Samyaktva mithyátva and Samyaktva Prakriti Mithyátva are included here. See Gatha 26.

भेदे छादालसयं इदरे बंधे हवंति वीससयं ।
भेदे सव्वे उदये बावीससयं अभेदम्हि ॥ ३७ ॥

भेदे षट्चत्वारिंशच्छतमितरे बन्धे भवन्ति विंशशतम् ।
भेदे सर्वे उदये द्वाविंशशतमभेदे ॥ ३७ ॥

37. As distinct sub-classes there are 146; but as not distinct they are 120 as subject-matter of bondage. As distinct sub-classes, there are all (*i. e.*, 148) as operative; but as not distinct there are 122.

Commentary.

Of the 148 sub-classes, the 2 mentioned in Gatha 26 never bind, therefore 146 can bind; but as said in Gatha 35, only 120 form the subject-matter of bondage. Also as operative there are only 122 as in Gatha 36, although all the 148 may operate.

पंच णव दोण्णि अट्ठावीसं चउरो कमेण तेणउदी ।
दोण्णि य पंच य भणिया एदाओ सत्तपयडीओ ॥ ३८ ॥

पञ्च नव द्वौ अष्टाविंशतिः चत्वारः क्रमेण त्रिनवतिः ।
द्वौ च पञ्च च भणिता एताः सत्त्वप्रकृतयः ॥ ३८ ॥

38. 5, 9, 2, 28, 4, 93, 2, and 5 respectively are said to be the sub-classes of (Karmic molecules) in Attendance (or Existence, Sattá).

Commentary.

Under the influence of vibratory activity, and passions, Karmic molecules are attracted to, and bound with, a mundane soul, for a period. This is Bondage, Bandha. So long as they remain in Bondage, without coming into operation, they are said to be in attendance, Sattá. During the period, they gradually come into operation, and shed off. This is called their operation, Udaya. In all these changes, there always remains a body of Karmic molecules attendant upon the soul. It is called Sattá. Sattá may be roughly compared to a stream of running water. Within a particular area of the river, the water remains more or less the same in volume, although it is changing every moment as to the material water which is constantly flowing away. The volume which is more or less constant is like Sattá. Of course the Karmas in Sattá fall off by austerities, etc. or on maturity. There are 148 sub-classes of attendant Karmic molecules.

केवलणाणावरणं दंसणछक्कं कसायबारसयं ।
मिच्छं च सव्वघादी सम्मामिच्छं अबंधम्हि ॥ ३९ ॥

केवलज्ञानावरणं दर्शनषट्कं कषायद्वादशकम् ।
मिथ्यात्वं च सर्वघातीनि सम्यग्मिथ्यात्वमबन्धे ॥ ३९ ॥

39. The perfect-knowledge-obscuring and 6 conation obscuring (*i. e.* perfect conation obscuring and 5 kinds of sleep), 12 passions (4 error-feeding, 4 partial-vow-preventing and 4 total-vow-preventing), and wrong-belief (mithyátva are all-destructive, (Sarva-gháti).

(Include) mixed-right-and-wrong-belief, Samyaktva-mithátva, also for the non-bondage (enumeration, *i. e*, in operation and attendance).

Commentary.

Samyaktva-Mithyátva has also been counted a different kind of all-destructive Prakriti. Thus leaving it, we have 20, and includ-

ing it we have 21, all-destructive Karmas out of 47 sub-classes of 4 destructive Karmas.

णाणावरणचउक्कं तिदंसणं सम्मगं च संजलणं ।
णव णोकसाय विग्घं छब्बीसा देसघादीओ ॥ ४० ॥
ज्ञानावरणचतुष्कं त्रिदर्शनं सम्यक्त्वं च संज्वलनम् ।
नव नोकषाया विघ्नं षड्विंशतिः देशघातीनि ॥ ४० ॥

40. (The remaining) 4 knowledge-obscuring, 3 Conation-obscuring, right-belief-slightly-clouded-by-wrong-belief, (Samyaktva Prakriti) and 4 perfect-right-conduct-preventing-passions, 9 kinds of quasi-passions, (and 5) obstructive, these 26 are partially-destructive, (Desha-gháti).

सादं तिण्णेवाऊ उच्चं णरसुरदुगं च पंचिंदी ।
देहा बंधणसंघादंगोवंगाइं वण्णचओ ॥ ४१ ॥
सातं त्रीण्येवायूंषि उच्चं नरसुरद्विकं च पञ्चेन्द्रियम् ।
देहा बन्धनसंघाताङ्गोपाङ्गानि वर्णचतुष्कम् ॥ ४१ ॥

समचउरवज्जरिसहं उवघादूणगुरुछक्क सग्गमणं ।
तसबारसट्ठसट्ठी बादालमभेददो सत्था ॥ ४२ ॥
समचतुरस्त्रवज्रर्षभमुपघातोनागुरुषट्कं सद्गमनम् ।
त्रसद्वादशाष्टषष्टिः द्वाचत्वारिंशद्भेदतः शस्ताः ॥ ४२ ॥

41-42. The pleasure bearing (sub-class of the Feeling Karma), 3 age (sub-classes, all but hellish), high family-Karma, 2 (each), for human and celestial beings, *i. e.* gati, or condition of existence and gatyánupúrvi, or retention of the last form in passage from one condition of existence to another and (Karma which causes) 5-sensed (genus of beings); and (5) bodies; (5 kinds of) molecular bondage; and (5 kinds of) molecular interfusion; and (3 Karmas) determining limbs and minor-limbs and (20 of better class Karmas of) 4 (kinds, *i.e.,*) colour (smell, taste and touch); the perfectly proportionate figure; adamantine ligament, (joint-and-osseous structure); neither-light-nor-heavy, etc.,

6 kinds except Upagháta or self-destructive organ, graceful motion, mobile (etc) 12 – these 68, or 42, if all be not taken individually are meritorious sub-classes, (Puṇya-prakriti).

Commentary.

The total sub-classes in gathas 41 and 42 are 1+3+1+4+1+5+5+5+3+20+1+1+5+1+12=68.

The total of 42 is obtained by excluding the 10 kinds of molecular bondage and interfusion, and 16 out of the 20 kinds of colour, taste, smell and touch.

The 6 Agurulaghu minus Upagháta, means Agurulaghu, paragháta, Átápa, Udyota, Uchchvása.

The 12 mobile etc., are Trasa, Bádara, Paryápti, Pratyeka sharira, Sthira, Shubha, Subhaga, Susvara, Ádeya, Yashahkírti, Nirmáṇa and Tírthakara.

घादी णीचमसादं णिरयाऊ णिरयतिरियदुग जादी ।
संठाणसंहदीणं चदुपणपणगं च वण्णचओ ॥ ४३ ॥

घातीनि नीचमसातं निरयायुः निरयतिर्यग्द्विकं जाति ।
संस्थानसंहतीनां चतुःपञ्चपञ्चकं च वर्णचतुष्कम् ॥ ४३ ॥

उवघादमसग्गमणं थावरदसयं च अप्पसत्था हु ।
बंधुदयं पडि भेदे अडणउदि सयं दुचदुरसीदिदरे ॥ ४४ ॥

उपघातमसद्गमनं स्थावरदशकं च अप्रशस्ता हि ।
बन्धोदयं प्रति भेदे अष्टनवतिः शतं द्वि-चतुरशीतिरितरे ॥ ४४ ॥

43-44. (The 47 sub-classes of the 4) destructive Karmas; low (family-determining); pain-bearing (Feeling-Karma); hellish age-Karma; hellish and sub-human gati and Ánupúrví (*i. e.*, 4 sub-classes), 4 kinds of) genus of beings) *i. e.*, 1, 2, 3, 4-sensed); 5 figures of the body (all except the first, *i e.*, perfect proportion); 5 osseous structures (all except the first Vajra-rishabha-nárácha) and (20 undesirable sub-classes of the) 4, *i. e.*, Colour (taste, smell and touch); possession of self-destructive organ; awkward motion; and immobile, etc, 10 sub-classes; are the demeritorious sub-classes, (Pápa-prakriti). In relation to bondage

and operation, taken individually (these are) 98 (and) 100; (and) not taken individually, (they are) 82 (and) 84 (respectively).

Commentary.

The demeritorious sub-classes are in total=47+1+1+1+4+4+5+5+20+1+1+10=100, with reference to operation. In bondage, 2 *viz.* mixed-right-and-wrong-belief, and right-belief-clouded-by-slight-wrong belief are excluded, as they do not bind; and therefore the total with reference to bondage, is 98.

If not taken in all their individual sub-classes, we must exclude 16 out of the 20 sub-classes of the 4, colour, taste, smell and touch; then we have the above totals reduced to 84 and 82 respectively.

The 10 immobile, etc., are Sthávara, Súkshma, Aparyápti Sádhárana sharíra, Asthira, Ashubha, Durbhaga, Duhsvara, Anádeya, Ayashah-kírti.

पढमादिया कसाया सम्मत्तं देससयलचारित्तं ।
जहखादं घादंति य गुणणामा होंति सेसावि ॥ ४५ ॥

प्रथमादिकाः कषायाः सम्यक्त्वं देशसकलचारित्रम् ।
यथाख्यातं घातयन्ति च गुणनामानो भवन्ति शेषा अपि ॥४५॥

45. The first, etc., (*i. e.*, the error-feeding, partial and total-vow-preventing and perfect-right-conduct-preventing) passions, destroy or obscure (respectively) right-belief, partial, total, (and) perfect right-conduct, and the remaining (9) passions (hásya, risible, etc.,) have the qualities indicated by their names.

Commentary.

Four error-feeding passions prevent right-belief arising in the soul. Four partial-vow-preventing Karmas, when operating do not allow a soul to adopt vows of a layman. Four total-vow-preventing Karmas in their operation prevent a soul from following right-conduct of saints, while four perfect-vow-preventing passions and nine quasi-passions obscure perfect right-conduct.

अंतोमुहुत्त पक्खं छम्मासं संखऽसंखणंतभवं ।
संजलणमादियाणं वासणकालो दु णियमेण ॥ ४६ ॥

अन्तर्मुहूर्तः पक्षः षण्मासाः संख्यासंख्यानन्तभवाः ।
संज्वलनाद्यानां वासनाकालः तु नियमेन ॥ ४६ ॥

46. One Antar-Muhúrta; one fort-night; six months; numerable, innumerable, (or) infinite incarnations, are certainly the duration of unconscious remembrance (of the events due to the operation of) passions, beginning with Samjvalana.

Commentary.

Perfect-right-conduct-preventing passions endure for an Antar-muhúrta.

Total-vow preventing passions endure for a fort-night.

Partial-vow preventing passions endure for 6 months.

Error-feeding passions endure for numerable, innumerable and infinite incarnations.

देहादी फासंता पण्णासा णिमिणातावजुगलं च ।
थिरसुहपत्तेयदुगं अगुरुतियं पोग्गलविवाई ॥ ४७ ॥

देहादयः स्पर्शान्ताः पञ्चाशत् निर्माणातापयुगलं च ।
स्थिरशुभप्रत्येकद्विकमगुरुत्रयं पुद्गलविपाकिन्यः ॥ ४७ ॥

47. From the body sub-class (of the body-making Karma) to the touch (sub-class of Karma) fifty; Nirmána (formation of limbs and minor limbs); the pairs of Átápa (hot and cold light), of Sthira (steady and not steady), and of Shubha (beautiful, and ugly), the Pratyeka pair (bodies with one or more souls); the Agurulaghu three (neither-light-nor-heavy, self-destructive, and other-destructive organ, or limbs),—(these 62 are) Pudgala-vipákí, *i. e.* Body-maturing.

Commentary.

These are called Pudgala-vipákí, because they mainly affect the material bodies and their constituents.

The 50 body, etc., prakritis are as follows:—

5 bodies, 5 molecular bondage, 5 molecular interfusion, 6 figures of body, 6 physical constitutions, 3 limbs and minor limbs, 20 colour smell, taste and touch.

आउगि भवविवाई खेत्तविवाई य आगुपुव्वीओ।
अट्ठत्तरि अवसेसा जीवविवाई मुगोयव्वा ॥ ४८ ॥

आयूंषि भवविपाकीनि क्षेत्रविपाकीनि च आनुपूर्व्याणि।
अष्टसप्ततिरवशिष्टा जीवविपाकिन्यः मन्तव्याः ॥ ४८ ॥

48. (The four) age (sub-classes are) birth-maturing (Bhava-vipákí). And (the four) Ánupúrví (are) transition-maturing (Kshetra-vipákí). The remaining 78 should be known to be soul-maturing (Jíva-Vipákí).

Commentary.

Of the 148 sub-classes of Karma, 62 out of 93 of body-making Karmas, have been already described as pudgala-vipákí. 4 of the age-class are called as Bháva vipákí, because they operate to produce and keep .the particular condition of existence of a soul. 4 Ánupúrví sub-classes of body-making Karma, are termed Kshetra-vipákví, because they operate to maintain the form of the previous body, during the transmigratory passage from one condition of existence to another. The remaining 78 mainly affect the characteristics of the soul and are hence called Jíva-Vipákí.

वेदगीयगोदघादीगोकावगगां तुगामपयडीगां।
सत्तावीसं चेदे अट्ठत्तरि जीवविवाई (ओ) ॥ ४६ ॥

वेदनीयगोत्रघातिनामेकपञ्चाशत्तु नामप्रकृतीनाम्।
सप्तविंशतिश्चैता अष्टसप्ततिः जीवविपाकिन्यः ॥ ४६ ॥

49. (The 2) Feeling; (the 2) Family-determining; (the 47) Destructive sub-classes, (aggregate to) 51; and (adding) 27 body-making sub-classes, these 78 (are) soul-maturing Karmas.

तित्थयरं उस्सासं बादरपज्जत्तसुस्सरादेज्जं।
जसतसविहायसुभगदु चउगइ पगाजाइ सगवीसं ॥ ५० ॥

तीर्थकरमुच्छ्वासं बादरपर्याप्तसुस्वरादेयम्।
यशस्त्रसविहायस्सुभगद्वयंचतुर्गतयःपञ्चजातयःसप्तविंशतिः॥५०॥

50. Tírthakara, respiration, gross-body, capacity of full development, sweet-voice, impressive appearance,

good-name-bringing, mobile, graceful-motion, and amiable personality—the pair (*i. e.*, the opposite also of all these commencing from gross body), the 4 conditions of existence, the 5 genus of beings, are the 27 (soul-maturing sub-classes of body-making Karma).

गदि जादी उस्सासं विहायगदि तसातियाण जुगलं च ।
सुभगादिचउज्जुगलं तित्थतरं चेदि सगवीसं ॥ ५१ ॥

गतिः जातिः उच्छ्वासं विहायोगतिः त्रसत्रयाणां युगलं च ।
सुभगादिचतुर्युगलं तीर्थकरं चेति सप्तविंशतिः ॥ ५१ ॥

51. (The four) conditions of existence, (the five) genera, respiration, (graceful and awkward) motion, the three pairs, mobile (and immobile, gross and fine, developable and non-developable), the 4 pairs, amiable (and unprepossessing, sweet and harsh voice, impressive and non-impressive, fame and notoriety) and Tírthakara—these (are) the twenty-seven.

Commentary.

The 27 sub-classes named in gatha 50, have, in this gatha, been described again in due order, and a little greater detail.

णामं ठवणा दवियं भावोत्ति चउव्विहं हवे कम्मं ।
पयडी पावं कम्मं मलंति सण्णा हु णाममलं ॥ ५२ ॥

नाम स्थापना द्रव्यं भाव इति चतुर्विधं भवेत् कर्म ।
प्रकृतिः पापं कर्म मलमिति संज्ञा हि नाममलम् ॥ ५२ ॥

52. (There) are four aspects (Nikshepa or Nyása) of Karma :—(by) name, or negative (Náma), representation or representative (Sthápaná), privation or privative (Dravya), present or positive (Bháva). Prakriti (Nature of Karmic matter), Pápa (demerit), Karma (Karma), Mala (dirt), these terms (are ascribed) to the dirt (of Karmas) from the aspect of their names. See Tátvártha Sútra, S. B. J. Vol. II. Chapter 1, Sútra 5, pp. 8-15.

सरिसासरिसे दव्वे मदिणा जीवट्ठियं खु जं कम्मं ।
तं एदंति पदिट्ठा ठवणा तं ठावणाकम्मं ॥ ५३ ॥

सदृशासदृशे द्रव्ये मतिना जीवस्थितं खलु यत्कर्म ।
तदेतदिति प्रतिष्ठा स्थापना तत्स्थापनाकर्म ॥ ५३ ॥

53. Representation of Karma, which is in combination with the soul, by similar or dissimilar object by the intellect, establishing (its identity), that it is that, is the representation (Sthápaná, aspect) of Karma.

दव्वे कम्मं दुविहं आगमणोआगमंति तप्पढमं ।
कम्मागमपरिजाणुगजीवो उवजोगपरिहीणो ॥ ५४ ॥
द्रव्ये कर्म द्विविधमागमनोआगममिति तत्प्रथमम् ।
कर्मागमपरिज्ञायकजीव उपयोगपरिहीनः ॥ ५४ ॥

54. The privation (aspect) of Karmas (is) of two kinds. Attention-privation of Karma (Ágama-dravya-karma) and quasi-attention-privation of Karma (No-ágama Dravya Karma). The soul, knower of the scripture about Karmas, (but) without attention (to it is) the first (*i. e.*, attention-privation of Karma).

जाणुगसरीर भवियं तव्वदिरित्तं तु होदि जं बिदियं ।
तत्थ सरीरं तिविहं तियकालगयंति दो सुगमा ॥ ५५ ॥
ज्ञायकशरीरं भावि तद्व्यतिरिक्तं तु भवति यद्द्वितीयम् ।
तत्र शरीरं त्रिविधं त्रयकालगतमिति द्वे सुगमे ॥ ५५ ॥

55. The second (quasi-attention-privation aspect of Karma, No-ágama Dravya Karma Nikshepa) is (of 3 kinds). The knowers' body (J<u>n</u>áyaka sharíra), future (body, Bhávi), other-than-these-two (Tadvyatirikta). Of these (the knower's) body (is) of 3 kinds with reference to the three times, (past, present, and future). Of these, two (*i. e.*, present body of the knower at the present time (Vartamána J<u>n</u>áyaka Sharíra) and the future body (Anágata J<u>n</u>áyaka Sharíra), are easy (to understand).

भूदं तु चुदं चइदं चदंति तेधा चुदं सपाकेण ।
पडिदं कदलीघादपरिच्चागेणूणयं होदि ॥ ५६ ॥

भूतं तु च्युतं च्यावितं त्यक्तमिति त्रेधा च्युतं स्वपाकेन।
पतितं कदलीघातपरित्यागेनोनं भवति ॥ ५६ ॥

56. Past (body is) of three kinds expired (chyuta), cast off (chyávita), renounced (Tyakta). Expired (Chyuta, means that which) drops by itself on maturity (of age Karma). (It) is without premature death (Kadalí-gháta) and death by renunciation.

विसवेयणरत्तक्खयभयसत्थग्गहणसंकिलेसेहिं।
उस्सासाहाराणं णिरोहदो छिज्जदे आऊ ॥ ५७ ॥

विषवेदनारक्तक्षयभयशस्त्रघातसंक्लेशैः।
उच्छ्वासाहारयोः निरोधतः छिद्यते आयुः ॥ ५७ ॥

57. In premature death (Kadalí-gháta), age (Áyu-karma) is cut short by poison, anguish (Vedaná), consumption (Rakta Kshaya), terror (Bhaya), stroke of (deadly) weapon (Shastra-gháta), (extreme) distress (Sanklesha), suffocation, and starvation.

कदलीघादसमेदं चागविहीणं तु चइदमिदि होदि।
घादेण अघादेण व पडिदं चागेण चत्तमिदि ॥ ५८ ॥

कदलीघातसमेतं त्यागविहीनं तु त्यक्तमिति भवति।
घातेन अघातेन वा पतितं त्यागेन त्यक्तमिति ॥ ५८ ॥

58. Cast off (body Chyávita-sharíra) is associated with premature death (Kadalí-gháta), but without renunciation. Renounced (Tyakta body) is that which falls off on renunciation, with, or without, premature death.

भत्तपइण्णाइंगिणिपाउग्गविधीहिं चत्तमिदि तिविहं।
भत्तपइण्णा तिविहा जहण्णमज्झिमवरा य तहा ॥ ५९ ॥

भक्तप्रतिज्ञाइङ्गिनीप्रायोग्यविधिभिः त्यक्तमिति त्रिविधम्।
भक्तप्रतिज्ञा त्रिविधा जघन्यमध्यमवरा च तथा ॥ ५९ ॥

59. The modes of food-renunciation (Bhakta Pratijná), self-service (Ingini), no service (Práyopa-gamana);

these (are) the three modes of renouncing (the body). And food-renunciation (is of 3 kinds, minimum, medium and maximum.

भत्तपइण्णाइविही जहण्णमंतो मुहुत्तयं होदि।
बारसवरिसा जेट्ठा तम्मज्झे होदि मज्झिमया ॥ ६० ॥
भक्तप्रतिज्ञादिविधिः जघन्योऽन्तर्मुहूर्त्तको भवति।
द्वादशवर्षो ज्येष्ठः तन्मध्ये भवति मध्यमकः ॥ ६० ॥

60. The food-renunciation mode is of one antar-muhúrta in its minimum, twelve years in its maximum (duration). (The time) between them is (the duration of) medium (mode).

Commentary.

Food-renunciation is a mode of ending life with tranquility, while firmly observing the vows of control. It is only adopted when it is ascertained that the body has become so weak that it cannot safely follow the adopted vows. Then the religious person, be he a saint or layman, considers it better to cast off his body instead of breaking the rules of control which he had adopted before.

अप्पोवयारवेक्खं परोवयारूणमिंगिणीमरणं।
सपरोवयारहीणं मरणं पाओवगमणमिदि ॥ ६१ ॥
आत्मोपकारापेक्षं परोपकारोनमिङ्गिनीमरणम्।
स्वपरोपकारहीनं मरणं प्रायोपगमनमिति ॥ ६१ ॥

61. Serving ones' needs oneself without service from others (is) death by self-service (Inginí Maraṉa). Death without self-service, (or service) by others, (is) death by no-service (Práyopa-gamana).

भवियंति भवियकाले कम्मागमजाणगो स जो जीवो।
जाणुगसरीरभवियं एवं होदित्ति णिद्दिट्ठं ॥ ६२ ॥
भविष्यति भाविकाले कर्मागमज्ञायकः स यो जीवः।
ज्ञायकशरीरभावि एवं भवतीति निर्दिष्टम् ॥ ६२ ॥

62. The soul which will be the knower of the scriptures relating to Karma in future time is the future body

knower (Bháyi-Jnáyaka Sharíra). It has been described thus.

तव्वदिरित्तं दुविहं कम्मं णोकम्ममिदि तहिं कम्मं ।
कम्मसरूवेणागय कम्मं दव्वं हवे णियमा ॥ ६३ ॥
तद्व्यतिरिक्तं द्विविधं कर्म नोकर्मेति तास्मिन् कर्म ।
कर्मस्वरूपेणागतं कर्म द्रव्यं भवेन्नियमात् ॥ ६३ ॥

63. Karma and quasi-Karma (No-Karma) are the two kinds, besides these. Of these, Karma is necessarily the Karmic matter which has assumed the form of Karmas.

Commentary.

Karmic matter which was bound before and is now attendant for operation in future time is called Karma-privative aspect.

कम्मदव्वादण्णं दव्वं णोकम्मदव्वमिदि होदि ।
भावे कम्मं दुविहं आगमणोआगमंति हवे ॥ ६४ ॥
कर्मद्रव्यादन्यद्द्रव्यं नोकर्मद्रव्यमिति भवति ।
भावे कर्म द्विविधमागमनोआगममिति भवेत् ॥ ६४ ॥

64 Matter other than Karmic matter is quasi-Karmic matter. In the positive (Bháva-aspect) Karma is of two kinds now-attentive (ágama bháva Karma), now-quasi-attentive (no ágama Bháva-Karma).

Commentary.

Quasi-Karmic matter in its privative aspect is what would be produced by the operation of a particular attendant Karma, and would stimulate the operation of Karmas.

कम्मागमपरिजाणगजीवो कम्मागमम्हि उवजुत्तो ।
भावागमकम्मोत्ति य तस्स य सण्णा हवे णियमा ॥ ६५ ॥
कर्मागमपरिज्ञायकजीवः कर्मागमे उपयुक्तः ।
भावागमकर्मेति च तस्य च संज्ञा भवेन्नियमात् ॥ ६५ ॥

65. The soul, who knows the Karma scriptures and (is) attentive to the Karma scriptures is necessarily named now-attentive-to-the-Karma scriptures (Bhávágama-Karma).

णोआगमभावो पुण कम्मफलं भुंजमाणगो जीवो ।
इदि सामण्णं कम्मं चउव्विहं होदि णियमेण ॥ ६६ ॥
नोआगमभावः पुनः कर्मफलं भुञ्जमानको जीवः ।
इति सामान्यं कर्म चतुर्विधं भवति नियमेन ॥ ६६ ॥

66. And the soul enjoying the fruition of Karma is the now-quasi-attentive (No-ágama Bháva Karma). Thus briefly Karma necessarily is of 4 aspects.

मूलुत्तरपयडीणं णामादी एवमेव णवरिं तु ।
सगणामेण य णामं ठवणा दवियं हवे भावो ॥ ६७ ॥
मूलोत्तरप्रकृतानां नामादय एवमेव नवरि तु ।
स्वकनाम्ना च नाम स्थापना द्रव्यं भवेत् भावः ॥ ६७ ॥

67. Similarly the (eight) primary, and (148) secondary divisions (should be considered) with reference to (the four aspects), name, etc. But each has its name, representation, privation, and positive-aspect, according to its connotation.

मूलुत्तरपयडीणं णामादि चउव्विहं हवे सुगमं ।
वज्जित्ता णोकम्मं णोआगमभावकम्मं च ॥ ६८ ॥
मूलोत्तरप्रकृतीनां नामादि चतुर्विधं भवेत्सुगमम् ।
वर्जयित्वा नोकर्म नोआगमभावकर्म च ॥ ६८ ॥

68. The 4 aspects, name, etc., of primary and secondary divisions are easy (to understand), except the quasi-Karma and now-quasi-attentive Karma.

Commentary.

The author will describe in the following gathas the quasi-Karma, *i. e.*, that matter which will be an auxiliary cause for the operation of any particular Karma bound with a soul.

पडपडिहारसिमज्जा आहारं देह उच्चणीचंगं ।
भंडारी मूलाणं णोकम्मं दवियकम्मं तु ॥ ६९ ॥

पटप्रतीहारासिमद्यानि आहारं देह उच्चनीचाङ्गम् ।
भाण्डारी मूलानां नोकर्म द्रव्यकर्म तु ॥ ६९ ॥

69. The quasi-Karma of the (8) primary objective Karmas is(respectively, as it were) a curtain, gate-keeper, sword, wine, food, body, high and low constitution, (and) treasurer.

Commentary.

Outward cause, *i. e.*, quasi-Karmic matter, for operation of knowledge-obscuring Karma is, as it were, a curtain, thrown across an object which obstructs clear knowledge; for the operation of conation-obscuring Karma it is, as it were a gate-keeper, who stops a visitor from an interview ; for feeling Karma it is like licking honey from the edge of a sword, which will occasion a feeling of pleasure and pain both ; for deluding Karma it is like taking wine. Quasi-Karma for age Karma is to take food, etc. necessary for keeping the body alive ; for body-making Karma, the bodies themselves ; for family-determining Karma, birth in a high or low constitution ; and for the obstructive Karma it is like a store-keeper who prevents from enjoying freely the enjoyable things or from making charity.

पडविसयपहुदि दव्वं मदिसुदवाघादकरणसंजुत्तं ।
मदिसुदबोहाणं पुण णोकम्मं दवियकम्मं तु ॥ ७० ॥

पटविषयप्रभृति द्रव्यं मतिश्रुतव्याघातकरणसंयुक्तम् ।
मतिश्रुतबोधयोः पुनः नोकर्म द्रव्यकर्म तु ॥ ७० ॥

70. A curtain, and sense-enjoyments, etc., material substances capable of preventing sensitive or scriptural (knowledge, are respectively), the quasi-Karmic matter for the objective Karma, (obscuring) sensitive and scriptural knowledge.

Commentary.

A curtains prevents the view of an object beyond it. It is thus a cause for the operation of sensitive-knowledge-obscuring-Karma, and is its *no-Karma*. Indulgence in sense-pleasures prevents application of mind for the attainment of scriptural knowledge. It acts as a stimulating cause for the operation of scriptural-knowledge-obscuring Karma, and is its *no-Karma*. This is by way of illustra-

tion. There would be numerous auxiliary causes for the operation of Karmas, and all such would be the *no-Karmas* for those Karmas.

ओहिमणपज्जवाणं पडिघादणिमित्तसंकिलेसयरं ।
जं वज्झट्ठं तं खलु णोकम्मं केवले णत्थि ॥ ७१ ॥
अवधिमनःपर्ययोः प्रतिघातनिमित्तसंक्लेशकरः ।
यः बाह्यार्थः स खलु नोकर्म केवले नास्ति ॥ ७१ ॥

71. The external object which causes distraction (Sanklesha), (is) a subsidiary cause, of preventing visual and mental (knowledge, and is) certainly the quasi-Karmic matter (for the visual and mental knowledge-obscuring-objective-Karma). (There) is no (quasi-Karma) for perfect knowledge.

पंचण्हं णिद्दाणं माहिसदहिपहुदि होदि णोकम्मं ।
वाघादकरपडादी चक्खुअचक्खूण णोकम्मं ॥ ७२ ॥
पञ्चानां निद्राणां माहिषदधिप्रभृति भवति नोकर्म ।
व्याघातकरपटादि चक्षुरचक्षुषोः नोकर्म ॥ ७२ ॥

72. The quasi-Karmic matter for 5 kinds of sleep (sub-classes of conation-obscuring Karma) is buffalo-milk-curd, etc.; curtain, etc., which prevent ocular and non-ocular (conation, are) the quasi-Karmic matter (for ocular and non-ocular-conation-obscuring Karma).

ओहीकेवलदंसणणोकम्मं ताण णाणभंगो व ।
सादेदरणोकम्मं इट्ठाणिट्ठण्णपाणादी ॥ ७३ ॥
अवधिकेवलदर्शननोकर्म तयोः ज्ञानभङ्गो वा ।
सातेतरनोकर्म इष्टानिष्टान्नपानादि ॥ ७३ ॥

73. The quasi-Karma for visual and perfect conation (obscuring Karma) is like that for the corresponding knowledge-(obscuring Karma *i.e.*, distraction for visual conation and none for perfect-conation-obscuring Karma). And the quasi-Karma for the pleasure and the other (*i e.*, pain-feeling Karma is respectively) pleasant or un-pleasant food, drink, etc.

आयदणाणायदणं सम्मे मिच्छे य होदि णोकम्मं ।
उभयं सम्मामिच्छे णोकम्मं होदि णियमेण ॥ ७४ ॥
आयतनानायतनं सम्यक्त्वे मिथ्यात्वे च भवति नोकर्म ।
उभयं सम्यग्मिथ्यात्वे नोकम भवति नियमेन ॥ ७४ ॥

74. The quasi-Karma for clouded-right-belief (Samyaktva-prakriti) is association with (Áyatana, Arhats, their images, scriptures, preceptors, etc.); (and that) for wrong belief (Mithyátva Karma is) association with misleading (Anáyatana, gods, images, scriptures, and teachers, etc). (And association with) both is necessarily the quasi-Karma for mixed-right-and-wrong-belief (Samyaktva-mithyátva Karma).

अणणोकम्मं मिच्छत्तायदणादी हु होदि सेसाणं ।
सगसगजोग्गं सत्थं सहायपहुदी हवे णियमा ॥ ७५ ॥
अननोकर्म मिथ्यात्वायतनादि हि भवति शेषाणाम् ।
स्वकस्वकयोग्यं शास्त्रं सहायप्रभृति भवेत् नियमात् ॥ ७५ ॥

75. The quasi-Karma for error-(feeding passions) is the association, etc., as for wrong belief. And for the other (12 passions it) is necessarily books and society (of persons) etc., which are capable of (exciting) those (passions).

थीपुंसंढसरीरं ताणं णोकम्म दव्वकम्मं तु ।
वेलंबको सुपुत्तो हस्सरदीणं च णोकम्मं ॥ ७६ ॥
स्त्रीपुंषण्ढशरीरं तेषां नोकर्म द्रव्यकर्म तु ।
विडम्बकः सुपुत्रः हास्यरत्योः च नोकर्म ॥ ७६ ॥

76. The quasi-Karmas for the objective Karma (of quasi-passion, the three sexes is) the body of woman, man and hermaphrodite. And the buffoon and a filial son (are) the quasi-Karma (respectively) for laughter (Hásya), and indulgence (Rati).

इट्ठाणिट्ठविजोगं-जोगं अरदिस्स मुदसुपुत्तादी ।
सोगस्स य सिंहादी णिंदिदवव्वं च भयजुगले ॥ ७७ ॥

इष्टानिष्टवियोगयोगाः अरतेः मृतसुपुत्रादयः ।
शोकस्य च सिंहादयः निन्दितद्रव्यं च भययुगले ॥ ७७ ॥

77. Separation from a pleasing and connection with an unpleasing object (is the quasi-Karma) for ennui (arati), for sorrow, a dead filial son, etc. Lion, etc. and loathful objects (are quasi-Karmas respectively) for the pair, fear (and disgust).

णिरयायुस्स अणिट्ठाहारो सेसाणमिट्ठमण्णादी ।
गदिणोकम्मं दव्वं चउग्गदीणं हवे खेत्तं ॥ ७८ ॥

निरयायुषः अनिष्टाहारः शेषाणामिष्टमन्नादयः ।
गतिनोकर्म द्रव्यं चतुर्गतीनां भवेत् क्षेत्रम् ॥ ७८ ॥

78. (The quasi-Karma) for hellish age is unpleasant food (mud); for the others (*i. e.*, sub-human, human and celestial ages it is)agreeable food etc., and the quasi-Karma for the objective condition of existence is the place of the four kinds of existence.

णिरयादीण गदीणं णिरयादी खेत्तयं हवे णियमा ।
जाईए णोकम्मं दव्विंदियपोग्गलं होदि ॥ ७९ ॥

निरयादीनां गतीनां निरयादि क्षेत्रकं भवेत् नियमात् ।
जातेः नोकर्म द्रव्येन्द्रियपुद्गलो भवति ॥ ७९ ॥

79. The quasi-Karma for the hellish, etc., conditions of existence is necessarily the regions of hell, etc. The quasi-Karma for a genus (Játi) is the matter of the sense organs.

एइंदियमादीणं सगसगदव्विंदियाणि णोकम्मं ।
देहस्स य णोकम्मं देहुदयजदेहखंधाणि ॥ ८० ॥

एकेन्द्रियादीनां स्वकस्वकद्रव्येन्द्रियाणि नोकर्म ।
देहस्य च नोकर्म देहोदयजदेहस्कंधाः ॥ ८० ॥

81. The quasi-Karmas for (5 Genera) one-sensed etc., (are) their respective sense-organs. And the quasi-

Karmas for body-(Karma) are the body molecules drawn in by the operation of the body-(sub-class of the body-making-Karma).

ओरालियवेगुव्वियआहारयतेजकम्मणोकम्मं ।
ताणुदयजचउदेहा कम्मे विस्संचयं णियमा ॥ ८१ ॥

औदारिकवैगूर्विकाहारकतेजःकर्मनोकर्म ।
तेषामुदयजचतुर्देहाः कर्मणि विस्रसोपचयो नियमात् ॥ ८१ ॥

81. The quasi-Karmas of physical, fluid, assimilative and electric body-(sub-classes of body-making) Karma are (the molecules of) the four bodies drawn in by their operation. For Karmic (body-Karma, the quasi-Karma is) necessarily the group of attendant atoms (Visrasopachaya).

बंधणपहुदिसमण्णियसेसाणं देहमेव णोकम्मं ।
णवरि विसेसं जाणे सगखेत्तं आणुपुव्वीणं ॥ ८२ ॥

बन्धनप्रभृतिसमन्वितशेषाणां देहमेव नोकर्म ।
नवरि विशेषं जानीहि स्वकक्षेत्रमानुपूर्वीणाम् ॥ ८२ ॥

82. Of (all the body-maturing divisions) from bondage (Bandhana up to the end with the rest of the soul-maturing sub-classes of the body-making-Karma), the quasi Karma is the body itself. But note the distinction that (the quasi-Karma of the 4) migratory forms (Ánupúrví is) the space of the corresponding (Migration).

थिरजुम्मस्स थिराथिररसरुहिरादीणि सुहजुगस्स सुहं ।
असुहं देहावयवं सरपरिणदपोग्गलाणि सरे ॥ ८३ ॥

स्थिरयुग्मस्य स्थिरास्थिररसरुधिरादयः शुभयुगस्य शुभः ।
अशुभो देहावयवः स्वरपरिणतपुद्गलाः स्वरे ॥ ८३ ॥

83. (The quasi-Karma for) the pair steady (and unsteady sub-classes of the body-making-Karma is) the steady and, unsteady juice (rasa), blood (Rudhira), etc.; for the pair beautiful, (and ugly body-sub-class of the body-making-

Karma), the beautiful and ugly parts of the body; for the voice, (sweet voice and harsh voice-sub-classes of the body-making Karma), the matter modified into voice.

उच्चस्सुच्चं देहं णीचं णीचस्स होदि णोकम्मं ।

दाणादिचउक्काणं विग्घगणगपुरिसपहुदी हु ॥ ८४ ॥

उच्चस्योच्चं देहं नीचं नीचस्य भवति नोकर्म ।

दानादिचतुर्णां विघ्नकनगपुरुषप्रभृतयो हि ॥ ८४ ॥

84. The quasi-Karma for high-family-determining Karma (is) a body (born in a) high (family); for low, in a low (family); (the quasi-Karma) for the 4 (obstructive Karmas) charity and others (*i. e.*, gain, enjoyment and re-enjoyment), mountain, men etc., preventive (of charity etc.)

Commentary.

There are some distant countries rich and fertile but a person cannot go there owing to the impossibility of crossing a mountain or sea. These hindrances will be quasi-Karma for gain obstructive-Karma. Similarly if any person prevents one from enjoying any objects he is a quasi-Karma for enjoyment obstructive Karma. And so on.

विरियस्स य णोकम्मं रुक्खाहारादि बलहरं दव्वं ।

इदि उत्तरपयडीणं णोकम्मं दव्वकम्मं तु ॥ ८५ ॥

वीर्यस्य च नोकर्म रूक्षाहारादि बलहरं द्रव्यम् ।

इति उत्तरप्रकृतीनां नोकर्म द्रव्यकर्म तु ॥ ८५ ॥

85. (And) the quasi-Karma for the power (obstructive-Karma is) the matter of power-reducing rough food, etc. Thus (are described) the quasi-Karmas (which helps) the Karmic matter of the secondary divisions of Karma.

णोआगमभावो पुण सगसगकम्मफलसंजुदो जीवो ।

पोग्गलविवाइयाणं णत्थि खु णोआगमो भावो ॥ ८६ ॥

नोआगमभावः पुनः स्वकस्वककर्मफलसंयुतो जीवः ।

पुद्गलविपाकिनां नास्ति खलु नोआगमो भावः ॥ ८६ ॥

86. Now-quasi-attention (Karma, no-ágama Bháva-Karma is) the soul in the enjoyment of the fruition of its respective Karma. And certainly for the body-maturing-Karmas there is no now-quasi-attention Karma (No-ágama-Bháva-Karma).

CHAPTER II.

Bondage (Bandha), operation (udaya), existence (Sattá) of Karmas.

णमिऊण णेमिचंदं असहायपरक्कमं महावीरं ।
बंधुदयसत्तजुत्तं ओघादेसे थवं वोच्छं ॥ ८७ ॥

नत्वा नेमिचन्द्रमसहायपराक्रमं महावीरम् ।
बन्धोदयसत्त्वयुक्तमोघादेशे स्तवं वक्ष्यामि ॥ ८७ ॥

87. Having bowed to Nemi Chandra, (the 22nd Tír-thankara), the great Hero (Mahávíra), possessed of absolute independant victory, I shall describe Stava (the full details) of Karmas with respect to bondage, operation and existence in (connection with) spiritual stages and soul quests, (Guṇasthána and márgaṇá.

सयलंगेक्कंगेक्कंगहियार सवित्थरं ससंखेवं ।
वण्णणसत्थं थयथुइधम्मकहा होइ णियमेण ॥ ८८ ॥

सकलाङ्गैकाङ्गैकाङ्गाधिकारं सविस्तरंससंक्षेपम् ।
वर्णनशास्त्रं स्तवस्तुतिधर्मकथा भवति नियमेन ॥ ८८ ॥

88. The book which describes (a subject in) all the parts, one part, or a chapter of a part, either briefly or in detail (is) necessary, Stava, Stuti, and Dharma Kathá respectively.

Commentary.

The word " Stava " appears in the gatha 87. It means that the author will describe the subject of Karmas in all its parts briefly and in detail both as necessary. If only one part is described, it is a Stuti ; and if a chapter of a part only, it is Dharma-Kathá.

Sub-Chapter 1.—Bondage.

पयडिट्ठिदिअणुभागप्पदेसबंधोत्ति चदुविहो बंधो।
उक्कस्समणुक्कस्सं जहण्णमजहण्णगंत्ति पुधं ॥ ८६ ॥
प्रकृतिस्थित्यनुभागप्रदेशबन्ध इति चतुर्विधो बन्धः।
उत्कृष्टोनुत्कृष्टः जघन्योऽजघन्यक इति पृथक् ॥ ८६ ॥

89. Nature (of Karmic matter, Prakriti), duration (Sthiti), (strong or mild) character of its fruition (Anubhága), and number of Karmic molecules in bondage (Pradesha Bandha)—these (are) the four kinds of bondage. Maximum (Utkrishṭa), non-maximum (Anutkrishṭa), minimum (Jaghanya), non-minimum (Ajaghanya)—(these are the divisions of each) separately.

सादिअणादी धुव अद्धुवो य बंधो दु जेट्ठमादीसु।
णाणेगं जीवं पडि ओघादेसे जहाजोग्गं ॥ ६० ॥
साद्यनादी ध्रुवः अध्रुवश्च बन्धस्तु ज्येष्ठादिषु।
नानैकं जीवं प्रति ओघादेशे यथायोग्यम् ॥ ६० ॥

90. Of each of the (four classes) of bondage, maximum, etc., (there are four kinds), begun (Sádi), unbegun (Anádi), lasting (Dhruva), transient (Adhruva). (These appertain) to one or more souls with reference to stages and quests, as may be applicable.

Commentary.

Mundane souls have ever been binding all the 8 kinds of Karmas. There is thus no beginning of bondage; and bondage from this point of view is called unbegun (Anádi). At each moment of our lives we are binding fresh Karmas of one kind or the other, *i.e.*, we bind those Karmas again which ceased to bind once; such bondage is with beginning, and is called begun (Sádi). (See also gatha 123). All Karmas will remain bound for ever to souls incapable of liberation; this bondage is called lasting (Dhruva). Bondage which lasts for some time only, *viz.* which occurs after intervals is transient (Adhruva).

ठिदिअणुभागपदेसा गुणपडिवण्णेसु जेसिमुक्कस्सा।
तेसिमणुक्कस्सो चउव्विहोऽजहण्णोवि एमेव ॥ ६१ ॥

स्थित्यनुभागप्रदेशा गुणप्रतिपन्नेषु येषामुत्कृष्टाः ।
तेषामनुत्कृष्टः चतुर्विध अजघन्येपि एवमेव ॥ ९१ ॥

91. In (souls) advancing in (spiritual) stages, there is (in one and the same stage), non-maximum (bondage) of those Karmas of which there is the maximum (bondage), as regards duration (Sthiti), fruition-intensity (Anubhága) and molecular-density(Pradesha), (and appertaining to any of) the 4 kinds (begun, etc). Similarly (there is) non-minimum (where there is minimum).

Commentary.

As an example, take the case of a soul on the subsidential ladder. When he reaches the 10th stage of slightest-passion, he binds the maximum fruition-intensity of the high-family Karma and then proceeds on to the 11th, the subsided-passion stage. There he stays a very short time, and must fall back to the 10th stage. There he binds the non-maximum fruition-intensity of high-family Karma. This non-maximum bondage is of the "begun" (Sádi) kind, because it has a beginning. Again; take the case of a hellish being in the 7th hell about to acquire right-belief. He will bind the minimum fruition-intensity of low-family determining Karma, in the last instant of wrong-belief stage The same soul falling from right-belief into the wrong-belief stage binds non-minimum-fruition intensity of low-family-determining Karma. This is also the "begun" (Sádi) kind.

The fruition-intensity bondage of the family-determining Karma has always been in this soul, and is of the "unbegun" (Anádi) kind.

In a soul incapable of liberation, the Karmas remain bound forever, such bondage is called lasting (Dhruva). The maximum fruition-intensity bondage of high-family-determining Karma which precedes the non-maximum bondage as given above is an example of transient (Adhruva) bondage.

सम्मेव तित्थबंधो आहारदुगं पमादरहिदेसु ।
मिस्सूणे आउस्स य मिच्छादिसु सेसबंधो दु ॥ ९२ ॥
सम्यक्त्वे एव तीर्थबन्ध आहारद्विकं प्रमादरहितेषु ।
मिश्रोने आयुषश्च मिथ्यात्वादिषु शेषबन्धस्तु ॥ ९२ ॥

92. The bondage of Tírthakara, (sub-class of body making Karma occurs)only in right belief(*i.e.*, the 4th stage of vowless right-belief to the 6th part of the 8th stage of

new thought activity Apúrva Karaṇa); and of the two assimilative (body and limbs-and-minor-limbs-sub-classes of the body making Karma) in (stages) free from carelessness, (*i.e.*, in the 7th stage of perfect vow, and in the 1st (6) parts of the 8th stage of new-thought-activity). (The bondage) of age (Áyu Karma occurs)in the wrong belief, etc., (up to the 7th stage of perfect vow), except (the 3rd or) mixed (stage and except in the potentially developables, or nirvritti aparyápta, conditions in which there is mixed vibration of the 3 kinds of mixed bodies). And the bondage of the other (divisions of Karma takes place in stages up to the bondage-cessation—Bandha Vyuchchhitti, (*i.e.*, up to the point where although, such Karmas remain in existence and bound, up, yet they do not attract other corresponding Karmic matter for further bondage of the soul).

पढमुवसमिये सम्मे सेसतिये अविरदादिचत्तारि ।
तित्थयरबंधपारंभया णरा केवलिदुगंते ॥ ९३ ॥
प्रथमोपशमे सम्यक्त्वे शेषत्रये अविरतादिचत्वारः ।
तीर्थंकरबन्धप्रारम्भका नराः केवलिद्विकान्ते ॥ ९३ ॥

93. Men, possessing the first-subsidential, and the other three (kinds of) right-belief, (*i.e.*, second-subsidential, destructive-subsidential and destructive) in the four, vowless, and other (*i. e.*, partial, imperfect, and perfect vow stages), initiate the bondage of Tírthakara (sub-class of body-makking Karma)near the two, omniscient(Kevali, and all-scripture-knowing saint, shruta Kevali).

Commentary.

First subsidential belief lasts only for one Antar-muhúrta, which according to some saints is too short to carry out the 16 meditations (Shoḍasa Káraṇa Bhávaná) which are necessary for the initiatory bondage of Tírthakara Karma. The beginning of the bondage of this supreme Karma can be made only by a man, and that also near an omniscient or an all-scripture knowing saint, because in no other surroundings can the necessary purity of thought-activity be attained. But although thus begun in the human condition, the bondage of Tírthakara Karma can continue in all the conditions

except the sub-human. The maximum time for continuous bondage of Tírthakara Karma, is 33 Sagaras, 2 crore Púrva, years minus 8 years and one Antar-muhúrta, *i. e.*, after the expiry of this time the man must be born a Tírthakara.

सोलस पणवीस णभं दस चउ छक्केक्क बंधवोछिणणा ।
दुग तीस चदुरपुव्वे पण सोलस जोगिणो एक्को ॥ ९४ ॥
षोडश पञ्चविंशतिः नभः दश चतस्रः षडेकैकं बन्धव्युच्छिन्नाः।
द्विके त्रिंशत् चतस्रः अपूर्वे पञ्च षोडश योगिनः एका ॥ ९४ ॥

94. Sixteen, twenty five, zero, ten, four, six, and one (are the number of sub-classes), the bondage-cessation (Bandha-Vyuchchhitti), (of which takes place, respectively, at the end of the first to the seventh stage). Two, thirty, and four (cease to bind at the end of the 1st, 6th, and 7th part of the 8th stage of) new-thought-activity ; five, and sixteen, (respectively in the 9th and 10th ; none in the 11th and 12th) ; one in the vibratory omniscient ; (none in the last stage).

मिच्छत्तहुंडसंढाऽसंपत्तेयक्खथावरादावं ।
सुहुमातियं वियलिंदी णिरयदुणिरयाउगं मिच्छे ॥ ९५ ॥
मिथ्यात्वहुण्डषण्ढासंप्राप्तैकाक्षस्थावरातपः ।
सूक्ष्मत्रयं विकलेन्द्रियं निरयद्विनिरयायुष्कं मिथ्यात्वे ॥ ९५ ॥

95. (Bondage-cessation, Bandha-Vyuchhitti, of the following sub-classes takes place) in the wrong belief (stage). 1. Wrong-belief (Mithyátva), 2. Disproportionate figure, (Hundaka Sansthána), 3 common sex-inclination (Napunsaka veda), 4. Ordinary joint-skeleton, (*i.e.*, the 6th asamprápta sripátiká.—Sanhanana), 5. One-sensed, 6. Immobile, 7. Hot-light (Átápa), and the three, 8. fine, 9. (Non-developable), 10. (Common, Sádhárana vegetable), and not—all sensed, (namely), 11 (Two-sensed). 12. (Three-sensed), 13. (Four sensed) and the two 14. Hellish (condition of existence), and 15. (Hellish migratory form, Ánúpurví) and 16. Hellish age.

बिदियगुणे अणथीणतिदुभगतिसंठाणसंहदिचउक्कं ।
दुग्गमणित्थीणीचं तिरियदुगुज्जोवतिरियाऊ ॥ ९६ ॥

द्वितीयगुणे अन-स्त्यानत्रयदुर्भगत्रयसंस्थानसंहतिचतुष्कम् ।
दुर्गमनस्त्रीनीचं तिर्यग्द्विकोद्योततिर्यगायुः ॥ ९६ ॥

96. In the second stage, (there is bondage-cessation of the following)—The (4) error-feeding passions; and the 3, somnambulism, deep sleep, and heavy drowsiness); and the 3, unprepossessing, (harsh voice, unimpressive); and the 4, figures, (*i. e.*, dwarf, hunchback, tapering and banyan-like); and the (4) skeletons (*i.e.*, jointed bones, semi-joints and bones, joints and bones, and adamantine joints and bones); (1) awkward movement; (1) feminine (inclination); (1) low (family determining Karma); and the 2, sub-human (condition of existence and sub-human migratory form); (1) cold light; and (1) sub-human age. (These 25 are bound by the operation of error-feeding passions, and also by wrong-belief).

अयदे बिदियकसाया वज्जं ओरालमणुदुमणुवाऊ ।
देसे तदियकसाया णियमेणिह बंधवोच्छिण्णा ॥ ९७ ॥

अयते द्वितीयकषाया वज्रमौरालमनुष्यद्विमानवायुः ।
देशे तृतीयकषाया नियमेनेह बन्धव्युच्छिन्नाः ॥ ९७ ॥

97. (In the mixed stage, there is no bondage cessation). In the vowless (stage there is bondage-cessation of the following). The second (class of) passions, (namely 4 partial-vow-preventing); 1 adamantine (ligaments, joints and bones) and the 2, physical (body and its limbs and minor limbs); (and the) (2), human (condition of existence, and its migratory-form); (and) 1, human age. (These 10 are bound by the operation of partial-vow-preventing-passions). In the Partial (vow stage), there is necessarily bondage-cessation of the third (class, namely 4 total-vow-preventing) passions.

छट्ठे अथिरं असुहं असादमजसं च अरदिसोगं च ।
अपमत्ते देवाऊणिट्ठवणं चेव अत्थित्ति ॥ ९८ ॥
षष्ठे अस्थिरमशुभमसातमयशश्च अरतिशोकं च ।
अप्रमत्ते देवायुर्निष्ठापनं चैव अस्तीति ॥ ९८ ॥

98. In the 6th (stage, there is bondage-cessation of the 6 sub-classes) unsteady, ugly, pain-(feeling), notoriety, ennui, and sorrow. (Their bondage is due to carelessness (Pramáda). In the ordinary (Svasthána) perfect-vow (there) is the completion (Nishṭhápana) of the celestial age (*i. e.*, at the end of it there is bondage-cessation of celestial age).

मरणूणम्हि णियट्टीपढमे णिद्दा तहेव पयला य ।
छट्ठे भागे तित्थं णिमिणं सग्गमणपंचिंदी ॥ ९९ ॥
मरणोने निवृत्तिप्रथमे निद्रा तथैव प्रचला च ।
षष्ठे भागे तीर्थं निर्माणं सद्गमनपञ्चेन्द्रियम् ॥ ९९ ॥
तेजदुहारदुसमचउसुरवण्णगुरुगचउक्कतसणवयं ।
चरमे हस्सं च रदी भयं जुगुच्छा य बंधवोच्छिण्णा ॥१००॥
तेजोद्विकाहारद्विसमचतुरस्रसुरवर्णागुरुकचतुष्कत्रसनवकम् ।
चरमे हास्यं च रतिः भयं जुगुप्सा च बन्धव्युच्छिन्ना ॥१००॥

99-100. (During the onward progress) in the first part of new-thought-activity where death does not occur (there is bondage-cessation of) sleep and drowsiness; in its 6th part, of (the 1. Tírthakara (Karma), 1 formation, 1. graceful movement, 1. five sensed, and the 2. electric (and Karmic bodies); and the 2. assimilative (body and its limbs and minor-limbs), 1. proportionate figure, and the 4. celestial (conditions of existence, migratory form, fluid body and-fluid-limbs-and-minor-limbs, and 4. colour, (smell, taste and touch) and (4) not-heavy-light, (self-destructive, other-destructive and respiration), and the 9 mobile, (gross, developable individual, steady, beautiful, amiable, sweet voice, impressive). In the last (*i.e.*, 7th part of new-thought-

activity there is) bondage-cessation of (four) laughter, indulgence, fear, and disgust.

पुरिसं चदुसंजलणं कमेण अणियट्टिपंचभागेसु ।
पढमं विग्घं दंसणचउजसउच्चं च सुहुमंते ॥१०१॥

पुरुषश्चतुस्संज्वलनः क्रमेण अनिवृत्तिपञ्चभागेषु ।
प्रथमं विघ्नो दर्शनचतुर्यशउच्चं च सूक्ष्मान्ते ॥ १०१ ॥

101. In the 5 parts of advanced-thought-activity, respectively (there is bondage-cessation) of (5)—masculine inclination, and the 4 perfect-conduct-preventing passions (anger, pride, deceit, and greed) : and at the close of (the 10th stage of) slightest (delusion), of (16) the first (*i. e.*, the knowledge-obscuring Karma with its 5 sub-classes sensitive, scriptural, visual, mental, and perfect-knowledge-obscuring, Karmas), obstructive (Karma with its 5, charity, gain, enjoyment, re-enjoyment and power, obstructing sub-classes) and the 4, conation (- obscuring, ocular, non-ocular, visual and perfect-conation obscuring Karmas) 1 fame and 1 high (family).

उवसंतखीणमोहे जोगिम्हि य समयियट्ठिदी सादं ।
णायव्वो पयडीणं बंधस्संतो अणंतो य ॥ १०२ ॥

उपशान्तक्षीणमोहे योगिनि च समयिकस्थितिः सातम् ।
ज्ञातव्यः प्रकृतीनां बन्धस्यान्त अनन्तश्च ॥ १०२ ॥

102. In the subsided (delusion), destructive delusion, and in vibratory (omniscient, there is bondage of) pleasure-(feeling Karma) with a duration of one instant (owing to the vibrations. (The details of) bondage-cessation, bondage, and (non-bondage of the 120 sub-classes of Karmas) should be known (as above).

Commentary.

The sub-classes are 148, but the following 28 are not taken into account with reference to bondage 2, mixed-right-and-wrong-belief and clouded-right-belief ; 5 kinds of molecular-bondage ; 5 kinds of interfusion and 16 out of the 20 division of touch, taste, smell and colour.

सत्तरसेक्कगसयं चउसत्तत्तरि सगट्ठि तेवट्ठी।
बंधा णवट्ठवण्णा दुवीस सत्तारसेकोघे ॥ १०३ ॥
सप्तदशैकाग्रशतं चतुः सप्तसप्ततिः सप्तषष्टिः त्रिषष्टिः ।
बन्धा नवाष्टपञ्चाशत् द्वाविंशतिः सप्तदश एकौघे ॥ १०३ ॥

103. In (the first 13) stages (respectively there is) bondage of :—(1st 117, (2nd) 101, (3rd) 74, (4th) 77, (5th) 67, (6th) 63, (7th) 59, (8th) 58, (9th) 22, (10th) 17, (11th) 1, (12th), 1, and (13th) 1.

तिय उणवीसं छत्तियतालं तेवण्ण सत्तवण्णं च ।
इगिदुगसट्ठी बिरहिय सय तियउणवीससहिय वीससयं॥ १०४॥
त्रयमेकोनविंशतिः षट्त्रिकचत्वारिंशत् त्रिपञ्चाशत् सप्तपञ्चाशच्च।
एकद्वाषष्टिर्द्विरहितं शतं त्र्येकोनविंशतिसहितं विंशतिशतम् १०४॥

104. (In the fourteen stages the number of sub-classes which are not bound is as follows) —

In (1st) 3, (2nd) 19, (3rd) 46, (4th) 43, (5th) 53, (6th) 57, (7th) 61, (8th) 62, (9th) 98, (10th) 103, (11th) 119, (12th) 119, (13th) 119, and (14th) 120.

Table showing bondage, non-bondage, and bondage-cessation in the 14 stages.

Serial number of stages.	Bondage (Bandha).	Non-bondage (Abandha)	Bondage Cessation Bandha Vyuchchhitti.	Remarks.
1st.	117	3	16	
2nd.	101	19	25	
3rd.	74	46*	0	* 44 + human and celestial age.
4th.	77	43†	10	
5th.	67	53	4	†46 - (2 age as above and Tīrthakara).
6th.	63	57	6	
7th.	59	61‡	1	‡63—2 (assimilative body and limbs).
8th.	58	62	36	
9th.	22	98	5	
10th.	17	103	16	
11th.	1	119	0	
12th.	1	119	0	
13th.	1	119	1	
14th.	0	120	0	

ओघे वा आदेसे णारयमिच्छम्हि चारि वोच्छिण्णा ।
उवरिम बारस सुरचउ सुराउ आहारयमबंधा ॥ १०५ ॥

ओघे इव आदेशे नारकमिथ्यात्वे चतस्रो व्युच्छिन्नाः ।
उपरितना द्वादश सुरचतुष्कं सुरायुराहारकमबन्धाः ॥१०५॥

105. (Out of the 16 sub-classes, bondage-cessation of which occurs in wrong-belief stage, *vide* Gatha 95, the first) four (only) cease (to be bound, at the end of) wrong-belief in hellish (condition). The remaining twelve, the four celestial (condition, migratory form, fluid body, and fluid limbs-and-minor-limbs), celestial age, (and) assimilative (body, and limb-and-minor-limb,—these 19 are) never bound (there). (Only 101 are bound).

घम्मे तित्थं बंधदि वंसामेघाण पुण्णगो चेव ।
छट्ठोत्ति य मणुवाऊ चरिमे मिच्छेव तिरियाऊ ॥ १०६ ॥

घर्मे तीर्थं बध्नाति वंशामेघयोः पूर्णकश्चैव ।
षष्ठ इति च मानवायुः चरमे मिथ्यात्वे एव तिर्यगायुः ॥१०६॥

106. In Gharmá, (the first hell, in developable and undevelopable conditions), the Tírthankara Karma continues to be bound, (but it never begins, to be bound there); but in Vanshá and Meghá, (the 2nd and 3rd hells, it is bound) in developables only (as there is a break in its continuity in non-developable condition). Human age (Karma is bound) till the 6th (hell). And in the last (hell) in the wrong (belief stage) only, sub-human age (Karma is bound).

मिस्साविरदे उच्चं मणुवदुगं सत्तमे हवे बंधो ।
मिच्छा सासणसम्मा मणुवदुगुच्चं ण बंधंति ॥ १०७ ॥

मिश्राविरते उच्चं मनुष्यद्वयं सप्तमे भवेद् बन्धः ।
मिथ्यात्विनःसासादनसम्यक्त्वा मनुष्यद्विकोच्चं न बध्नन्ति॥१०७॥

107. In the 7th (hell) in the mixed and vowless (stage there) is bondage of high-(family Karma and the two human (condition and migratory form). The souls in the stages of wrong-belief and downfall belief do not bind the (above) two human (condition and migratory form) and high (family Karma).

Commentary.

In developable hellish souls.

Note.—St—Stages; Bond—Bondage; Nonb—non-bondage; Ceaseb—Bondage-cessation.

	In 1st, 2nd & 3rd Hells. *[1]			In 4th, 5th, & 6th Hells. *[2]			In the 7th Hell. *[3]		
St.	Bond.	Nonb.	Ceaseb	Bond.	Nonb.	Ceaseb	Bond.	Nonb.	Ceaseb.
1st	100	1†[1]	4†[2]	100	0	4	96	3§[1]	5
2nd	96	5	25†[3]	96	4	25	91	8	24§[2]
3rd	70	31†[4]	0	70	30‡[1]	0	70	29§[3]	0
4th	72†[5]	29	10	71‡[2]	29	10	70	29	9§[4]

*[1] —The maximum bondage is only of 101 sub-classes *vide* Gatha 105.

*[2] —The „ „ „ 100 out of 101, as Tírthankara sub-class is not bound;

*[3] —The maximum-bondage is only of 99 out of 101, as Thirthankara and human age are not bound.

†[1] —Tírthankara. †[2] —*vide* Gatha 105. †[3] — *vide* Gatha 96.
†[4] =30+Human age. †[5] =Human age and Tírthankara are bound.

‡[1] —29+Human age. ‡[2] —Here human age is bound.
§[1] —*Vide* Gatha 107. §[2] =25—sub-human age. §[3] 32-3, *vide* Gatha 107. §[4] =10—Human age.

In undevelopable hellish souls.

	In 1st hell.*			In 2nd, 3rd, 4th, 5th, 6th Hells.			In 7th Hell.		
St.	Bond.	Nonb.	Ceaseb	Bond.	Nonb.	Ceaseb.	Bond.	Nonb.	Ceaseb.
1st	98	1†[1]	28†[2]	98‡	3	0	95§	6	0
4th	71†[3]	28	9	0	0	0	0	0	0

* = 99 only (101—Human and sub-human age).

†[1] = Tírthankara. †[2] = (24+4). †[3] = Here Tírthankara is bound.

‡ = 101—Tírthankara, human and sub-human age.

§ = 101—(3 above and 3 human condition, migratory form and high family).

तिरिये श्रोघो तित्थाहारूणो अविरदे छिदी चउरो ।

उवरिमछण्हं च छिदी सासणसम्मे हवे णियमा ॥ १०८ ॥

तिरश्चि श्रोघः तीर्थाहारोन अविरते छितिः श्रचत्वारः ।

उपरिमषण्णां च छितिः सामादनसम्यक्त्वे भवेन्नियमात्?०८

108. In sub-humans, bondage, etc. (of sub-classes occur) as in the stages, except that (there is no bondage of the 3 sub-classes, *i. e.*,) Tírthankara, (and the two) assimilative (body and limbs aud minor-limbs) In (their) vowless stage, (there is) bondage-cessation of four, (*i. e.*, the four partial-vow-preventing-passions, sub-classes of the conduct-deluding-Karma, out of the total 10 given in Gatha 97). And the (bondage)-cessation of the remaining 6 takes place necessarily in the downfall belief (stage).

सामण्णतिरियपंचिंदियपुण्णगजोणिणीसु एमेव ।

सुरणिरयाउ अपुण्णे वेगुव्वियछक्कमवि णत्थि ॥ १०९ ॥

सामान्यतिर्यक्पञ्चेन्द्रियपूर्णकयोनिनीषु एवमेव ।

सुरनिरयायुरपूर्णे वैगूर्विकषट्कमपि नास्ति ॥ १०९ ॥

109. It is the same in general (Sámánya), 5-sensed, developables, and feminine-inclination sub-humans. And in the (completely) undevelopable (sub-humans), the celestial

and hellish ages and the six fluid (body, fluid limbs-and-minor-limbs, celestial condition and migratory form, hellish condition and migratory form) are not (bound).

Commentary.

In sub-human condition the maximum bondage is of (120—3, *vide* Gatha 108) 117 sub-classes.

In general, 5-sensed, developable and feminine sub-humans.

St.	Bond.	Nonb.	Ceaseb.	Remarks.
1st	117	0	16*	* As general.
2nd	101	16	31†	† (25 + 6 *vide* Gatha 108).
3rd	69	48‡	0	‡ 47+ celestial age.
4th	70§	47	4‖	§ Here celestial age is bound. ‖ *vide* Gatha 108
5th	66	51	4*	* As general.

In incompletely undevelopables of the general, 5-sensed, developable and femenine sub-human (107 4 ages and hellish condition and migratory form)-111 only are bound.

St.	Bond.	Nonb.	Ceaseb.	Remarks.
1st	107	4*	13†	* Celestial 4 (celestial condition and migratory form, fluid body and limbs and minor-limbs bound in vowless). † 16-(human condition, migratory form and age).
2nd	94	17	29‡	‡31-(sub-human and human ages).
4th	69	42§	4‖	§ (46 4). ‖ *Vide* Gatha 108.

Completely undevelopables in wrong-belief stage only bind 109 (117 hellish and celestial ages, fluid body and limbs, celestial condition and migratory form, hellish condition and migratory form).

तिरियेव णरे णवरि हु तित्थाहारं च अत्थि एमेव ।

सामरणपुरणमणुसिणिणेर अपुरणे अपुरणेव ॥ ११० ॥

तिर्यगिव नरे नवरि हि तीर्थाहारं चास्ति एवमेव ।

सामान्यपूर्णमनुष्यिणिनरे अपूर्णे अपूर्ण इव ॥ ११० ॥

110. In human, (it is) the same as in sub-human. But (the three), Tírthankara, and the two) assimilative (body and limbs are bound). (And the same for) general, (developables) and feminine inclination human beings, And in (completely) undevelopable human the same as is in (completely) undevelopable (sub-humans).

Commentary.

For human condition of existence.

	Developable*[1].			Incompletely undevelopable*[2].		
Stages.	Bond.	Nonb.	Ceaseb.	Bond.	Nonb.	Ceaseb.
1st	117	3	16*	107	5¶	13¶[1]
2nd	101	19	31†	94	18	29¶[2]
3rd	69	51‡	0	0	0	0
4th	71§	49	4	70	42·[3]	8¶[4]
5th	67	53	4	0	0	0
6th	63	57	6*	62	50	61¶[5]
7th	59	61	1	0	0	0
8th	58	62	36	0	0	0
9th	22	98	5	0	0	0
10th	17	103	16*	0	0	0
11th	1	119	0	0	0	0
12th	1	119	0	0	0	0
13th	1	119	1	1	111	1
14th	0	120	0*	0	0	0

*[1] =Maximum bondage is 120. *[2] = Here 112(120−4 ages, hellish 2, and assimilative 2), are bound.

* = As general. †=25+6 like sub-humans. ‡=50+ celestial age.

§=Tirthankara and celestial age are bound.

‖ = *Vide* gatha 108.

¶ = 5 - Tírthankara + celestial condition and migratory form, fluid body and limbs. ¶[1] - (16−3 *i. e.*, hellish-age, hellish condition and hellish migratory form).

¶[2] =(31 above—human and sub-human ages).

¶[3] = (47 - 5), here celestial 4 + Tírthankara are bound.

¶[4] = 8=4 partial vow + 4 total vow-preventing passions.

¶[5] = 61 = (from 6th to 12th stages = 6+1+36+5+16 - celestial age and two assimilative).

In completely undevelopables only 109 (*i. e.*, 120—Tithankara, assimilative 2, sub-human and celestial ages and fluid, etc. 6) are bound in wrong-belief stage like the sub-humans.

णिरयेव होदि देवे आईसाणोत्ति सत्त वाम छिदी ।
सोलस चेव अबंधा भवणतिए णत्थि तित्थयरं ॥ १११ ॥
निरय इव भवति देवे आईशान इति सप्त वामे छित्तिः ।
षोडश चैव अबन्धा भवनत्रये नास्ति तीर्थंकरम् ॥ १११ ॥

111. In celestials it is the same as in hellish (beings), but up to (the second heaven) Íshána, (bondage)-cessation (is only) of seven (out of 16) in wrong belief (stage) and sixteen are not bound (*i. e.*, the remaining nine and the following seven, celestial condition, celestial migratory form, fluid-body and its limbs, celestial age, assimilative body and assimilative limbs). (And) in the three residential (peripatetic and stellar celestial beings there) is no bondage of Tírthankara (Karma).

कप्पित्थीसु ण तित्थं सदरसहस्सारगोत्ति तिरियदुगं ।
तिरियाऊ उज्जोवो अत्थि तदो णत्थि सदरचऊ ॥ ११२ ॥
कल्पस्त्रीषु न तीर्थं शतारसहस्रारक इति तिर्यग्द्विकम् ।
तिर्यगायुरुद्योतः अस्ति ततो नास्ति शतारचतुष्कम् ॥ ११२ ॥

112. In the Kalpa or heavenly females, (there) is no (bondage of) Tírthankara (Karma) and only up to Satára and Sahasrára, (the 11th and 12th heaven, there) is (bondage of) two, sub-human (condition and sub-human migratory form), and sub-human age and cold-light. Beyond this, Satára quarternary is not bound).

Commentary.

In celestial condition of existence only 104 (*i. e.* 120—fine, undevelopable, common, 2, 3, 4-sensed, hellish age, hellish condition, hellish migratory form, celestial condition, celestial migratory form, fluid body, fluid limbs, celestial age, assimilative body, and its limbs) are bound as shown in the following chart.

St.	In residential, peripatetics and stellars and also in heavenly women.*[1]			In Saudharma and Íshána*[2]			In 10 heavens from Sanat-Kumára to Sahasrára the 12th*[3]			In Ánata, etc. 4 heavens and 9 Graiveyakas*[4]		
	Bon.	Nonb.	Ceaseb.	Bon.	Nonb.	Ceaseb.	Bon.	Nonb.	Ceaseb.	Bon.	Nonb.	Ceaseb.
1st	103	0	7†[1]	103	1§[1]	7§[2]	100	1‖[1]	4‖[2]	96	1¶[1]	4¶[2]
2nd	96	7	25†	96	8	25†	96	5	25†	92	5	21¶[3]
3rd	70	33†[2]	0	70	34§[3]	0	70	31‖[3]	0	70	27¶[4]	0
4th	71†[3]	32	10	72§[4]	32	10	72‖[4]	29	10	72¶[5]	25	10

*[1] = Only 103 (104-Tirthankara) are bound.

*[2] = Here 104 can be bound.

*[3] = 101 (104-one-sensed, immobile and Átápa) are bound.

*[4] = 97 (101—sub-human age, sub-human-condition and migratory form and cold light).

† = As general.

†[1] = Wrong-belief, disproportionate, ordinary skeleton, one-sensed, immobile, common sex and Átápa.

†[2] = 32 + (human age), †[3] = here human age is bound.

§[1] = 1 = Tírthankara, §[2] = as above, §[3] = (33+human age).

§[4] = human age and Tírthankara are bound.

‖[1] = 1 = Tírthankara. ‖[2] = 4 = wrong-belief, disproportionate Ordinary Skeleton, and common sex. ‖[3] = (30+humanage), ‖[4] = Here Tírthankara and human age are bound.

¶[1] = Tírthankara, ¶[2] = as above in 10 Heavens, ¶[3] = 21 = (25 – satára-quarternary), ¶[4] = human age is not bound, ¶[5] = here human age and Tírthankara are bound.

Above 9 Graiveyakas in 9 Anudishas and 5 Anuttaras *i. e.*, 14 heavens only right believers are born who bind 72 only like those of Graiveyakas.

In incompletely undevelopable celestials.

St.	In residentials, peripatetics, and stellars and heavenly women *[1]			In Saudharma and Íshána heavens *[2]			In 10 heavens from Sanatkumára to Sahasrára *[3]			In Anáta etc. 4 heavens & 9 Graiveyakas *[4]		
	Bond.	Nonb.	Ceaseb.	Bond.	Nonb.	Ceaseb.	Bond.	Nonb.	Ceaseb.	Bond.	Nonb.	Ceaseb.
1st	101	0	7†	101	1‡	7‡[1]	98	1‖	4‖[1]	95	1¶[1]	4
2nd	94	7	24†[1]	94	8	24	94	5	24‖[2]	91	5	21¶[2]
4th	0	0	0	71	31§	9§[1]	71	28‖[3]	9	71¶[3]	25	9

*[1] = 101 (103 - human and sub-human ages) are bound.
*[2] = 102 (101 + Tírthankara) are bound.
*[3] = 99 (101 as in their developables human and sub-human ages)
*[4] = 96 (97 as in developables human age).
† = as in developables †[1] = 25 sub-human age.
‡ = 1 - Tírthankara, ‡[1] = as above.
§ = (32 - Tírthankara), §[1] = (10 - human age).
‖ = Tírthankara, ‖[1] = as in developable, ‖[2] = (25 - sub-human age).
‖[3] = (29 - Tírthankara).
¶[1] = Tírthankara, ¶[2] as in developables, ¶[3] = Tírthankara is bound.

In the 14 heavens above these, only vowless-right-belief stage in which 71 (72-human age) are bound

पुण्णिदरं विगिविगले तत्थुप्पण्णो हु सासणो देहे ।
पज्जत्तिं णवि पावदि इदि णरतिरियाउगं णत्थि ॥ ११३ ॥
पूर्णेतरमिवैकविकले तत्रोत्पन्नो हि सासादनो देहे ।
पर्याप्तिं नापि प्राप्नोति इति नरतिर्यगायुष्कं नास्ति ॥ ११३ ॥

113. In the one-(sensed) and not-all (*i. e.*, 2, 3, 4-sensed beings, it is the same) as in the (completely) non-developables, (And a soul) born as such (*i. e.*, one to 4-sensed souls), in the downfall (stage) does not acquire the capacity to completely develope the body. (Therefore, there) is no bondage of human or sub-human age (Karma), here.

पंचेंदियेसु ओघं एयक्खे वा वणप्फदीयंते ।
मणुवदुगं मणुवाऊ उच्चं ण हि तेउवाउम्हि ॥ ११४ ॥
पञ्चेन्द्रियेषु ओघः एकाक्ष इव वनस्पत्यन्ते ।
मनुष्यद्वयं मनुष्यायुरुच्चं न हि तेजोवायौ ॥ ११४ ॥

114. In the five-sensed, the same as in corresponding stages. (In the embodiments from earth) to vegetable (embodiment) the same as one-sensed; but in fire and air, (embodiments), (there is) no bondage of the two human (body and limbs), human age and high (family).

ण हि सासणो अपुण्णे साहारणसुहुमगे य तेउदुगे ।
ओघं तस मणवयणे ओराले मणुवगइभंगो ॥ ११५ ॥
न हि सासादन अपूर्णे साधारणसूक्ष्मके च तेजाद्वये ।
ओघस्त्रसे मनोवचने औराले मनुष्यगतिभङ्गः ॥ ११५ ॥

115. (There is) certainly no downfall (stage) in (completely) undevelopable, in common, in fine, and in the two fire and air (embodiments). In the mobile (embodiment) the same (as) in the stages. In the mind and speech vibration, (the same as in the stages). In the physical (body vibration) as in human condition of existence.

Commentary.

In one-sensed 2, 3 and 4-sensed, only 109 (120—11, *i. e.*, Tirthankara, Âhâraka body and limbs, fluid body and limbs, celestial and hellish conditions and migratory forms, celestial and hellish ages) are bound.

St.	Bond.	Nonb.	Ceaseb.
1st	109	0	15*
2nd	94	15	29†

*16—hellish age and condition and migratory form + sub-human and human ages.

†31 as in sub-human condition—2 sub-human and human ages.

Note. That 5-sensed developables bind Karmas like those of the spiritual stages.

In five-sensed incompletely undevelopables, 112 (120-assimilative body and limbs, hellish condition and migratory form and 4 ages) are bound as below.

St.	Bond.	Nonb.	Ceaseb.
1st	107	5*	13†
2nd	94	18	24‡
4th	75†[1]	37	13‡[2]
6th	62	50	61‡[3]
13th	1	111	1

*Tirthankara and celestial condition and migratory form, fluid body and limbs.
†16-(hellish condition migratory form and age)
‡(25 sub-human age).

‡[1] 75--70+5(Tirthankara and celestial 4).

‡[2] 13—(10—human age)+4 of 5th stage.

‡[3] 61—(6+1+36+5+16—celestial age and assimilative body and limbs).

Completely non-developable 5-sensed bind 109 as in the wrong-belief stage above.

In embodiment soul-quest, earth, water and vegetable bodies bind 109 as below.

St.	Bond.	Nonb.	Ceaseb.
1st	109	0	15
2nd	94	15	29

Fire and air-bodied bind only 105—(109 human condition and migratory form, human age and high family) in wrong-belief stage only. Mobiles bind Karmas like the stages.

ओराले वा मिस्से ण हि सुरणिरयाउहारणिरयदुगं ।
मिच्छदुगे देवचओ तित्थं ण हि अविरदे अत्थि ॥ ११६ ॥
ओराल इव मिश्रे न हि सुरनिरयायुराहारनिरयद्वयम् ।
मिथ्यात्वद्वये देवचतुष्कं तीर्थं न हि अविरते अस्ति ॥ ११६ ॥

116. In the mixed (vibration of physical mixed with Karmic body) same as in physical (body vibration); but in this there is) certainly no (bondage) of celestial and hellish age, assimilative (body and limbs) and the two hellish (condition and migratory form). And in the two wrong-belief

(and downfall stages there is) no (bondage of) Tírthankara Karma and the celestial quarternary (celestial condition, migratory form, body and limbs), (but) there is (such bondage in the vowless (stage).

पण्णारसमुनतीसं मिच्छदुगे अविरदे छिदी चउरो ।
उवरिमपणसट्ठीवि य एक्कं सादं सजोगिम्हि ॥ ११७ ॥
पञ्चदशैकोनत्रिंशत् मिथ्यात्वद्विके अविरते छित्तयश्चतस्रः ।
उपरिमपञ्चषष्टिरपि च एकं सातं सयोगिनि ॥ ११७ ॥

117. (And in this physical-mixed-vibration, there is) bondage-cessation in the two wrong-belief (and downfall stages) of 15 and 29 (sub-classes respectively); in the vowless stage, of four and also of the remaining 65; and in the vibratory (omniscient), of one (*i. e.,*) pleasure (feeling Karma).

देवे वा वेगुव्वे मिस्से णरतिरियआउगं णत्थि ।
छट्ठगुणं वाहारे तम्मिस्से णत्थि देवाऊ ॥ ११८ ॥
देव इव वैगूर्वे मिश्रे नरतिर्यगायुष्कं नास्ति ।
षष्ठगुणमिवाहारे तन्मिश्रे नास्ति देवायुः ॥ ११८ ॥

118. In the fluid (body vibration), the same as in celestial condition, in the mixed (vibration of fluid mixed with Karmic body, the same as in the undevelopable celestial beings of Saudharma and Ishána), (but there) is no (bondage of) human and sub-human age (Karmas). In the assimilative (body vibration), the same as in the 6th stage (of imperfect vow). In its mixed (vibration *i. e.,* of assimilative with physical body there is no (bondage of) celestial age (Karma).

कम्मे उरालमिस्सं वा णाउदुगंपि णव छिदी अयदे ।
वेदादाहारोत्ति य सगुणट्ठाणाणमोघं तु ॥ ११९ ॥
कर्म्मणि औरालिकमिश्रं वा नायुर्द्विकमपि नव छित्तिरयते ।
वेदादाहार इति च स्वगुणस्थानानामोघस्तु ॥ ११९ ॥

In* five-sensed incompletely undevelopables, 112 (120-assimilative body and limbs, hellish condition and migratory form and 4 ages) are bound as below.

St.	Bond.	Nonb.	Ceaseb.
1st	107	5*	13†
2nd	94	18	24‡
4th	75†[1]	37	13‡[2]
6th	62	50	61‡[3]
13th	1	111	1

*Tirthankara and celestial condition and migratory form, fluid body and limbs.

†16-(hellish condition migratory form and age)

‡(25 sub-human age).

‡[1] 75—70+5(Tirthankara and celestial 4).

‡[2] 13—(10—human age)+4 of 5th stage.

‡[3] 61—(6+1+36+5+16—celestial age and assimilative body and limbs).

Completely non-developable 5-sensed bind 109 as in the wrong-belief stage above.

In embodiment soul-quest, earth, water and vegetable bodies bind 109 as below.

St.	Bond.	Nonb.	Ceaseb.
1st	109	0	15
2nd	94	15	29

Fire and air-bodied bind only 105—(109 human condition and migratory form, human age and high family) in wrong-belief stage only. Mobiles bind Karmas like the stages.

ओराले वा मिस्से ण हि सुरणिरयाउहारणिरयदुगं ।
मिच्छदुगे देवचओ तित्थं ण हि अविरदे अत्थि ॥ ११६ ॥
ओराल इव मिश्रे न हि सुरनिरयायुराहारनिरयद्वयम् ।
मिथ्यात्वद्वये देवचतुष्कं तीर्थं न हि अविरते अस्ति ॥ ११६ ॥

116. In the mixed (vibration of physical mixed with Karmic body) same as in physical (body vibration); but in this there is) certainly no (bondage) of celestial and hellish age, assimilative (body and limbs) and the two hellish (condition and migratory form). And in the two wrong-belief

(and downfall stages there is) no (bondage of) Tírthankara Karma and the celestial quarternary (celestial condition, migratory form, body and limbs), (but) there is (such bondage in the vowless (stage).

पण्णारसमुनतीसं मिच्छदुगे अविरदे छिदी चउरो ।
उवरिमपणसट्ठीवि य एक्कं सादं सजोगिम्हि ॥ ११७ ॥
पञ्चदशैकोनत्रिंशत् मिथ्यात्वद्विके अविरते छित्तयश्चतस्रः ।
उपरिमपञ्चषष्टिरपि च एकं सातं सयोगिनि ॥ ११७ ॥

117. (And in this physical-mixed-vibration, there is) bondage-cessation in the two wrong-belief (and downfall stages) of 15 and 29 (sub-classes respectively); in the vowless stage, of four and also of the remaining 65; and in the vibratory (omniscient), of one (*i. e.,*) pleasure (feeling Karma).

देवे वा वेगुव्वे मिस्से णरतिरियआउगं णत्थि ।
छट्टगुणं वाहारे तम्मिस्से णत्थि देवाऊ ॥ ११८ ॥
देव इव वैगूर्वे मिश्रे नरतिर्यगायुष्कं नास्ति ।
षष्ठगुणमिवाहारे तन्मिश्रे नास्ति देवायुः ॥ ११८ ॥

118. In the fluid (body vibration), the same as in celestial condition, in the mixed (vibration of fluid mixed with Karmic body, the same as in the undevelopable celestial beings of Saudharma and Íshána), (but there) is no (bondage of) human and sub-human age (Karmas). In the assimilative (body vibration), the same as in the 6th stage (of imperfect vow). In its mixed (vibration *i. e.*, of assimilative with physical body there is no (bondage of) celestial age (Karma).

कम्मे उरालमिस्सं वा णाउदुगंपि णव छिदी अयदे ।
वेदादाहारोत्ति य सगुणट्ठाणाणमोघं तु ॥ ११९ ॥
कर्म्मणि औरालिकमिश्रं वा नायुर्द्विकमपि नव छित्तिरयते ।
वेदादाहार इति च स्वगुणस्थानानामोघस्तु ॥ ११९ ॥

119. **In the Karmic (body vibration) the same as in the physical-mixed (vibration), (but there is) no (bondage of) even of the two (human and sub-human) age (Karmas); (because in transmigration no age Karma of any kind can be bound). And in its vowless (stage), (there is bondage-cessation of 9). (And in the soul-quest) from sex to assimilation, (bondage, non-bondage and bondage-cessation take place) as in their respective spiritual stages.**

Commentary.

For mind and speech, as in stages. For physical body vibration like the human condition.

For Physical mixed with Karmic in completely or incompletely undevelopables the bondage is of 114 (120—assimilative body and limbs, cellestial and hellish ages and hellish condition and migratory form) as below.

St.	Bon.	Nonb.	Ceaseb	Remarks.
1st	109	5*	15†	5 - Tirthankara and celestial 4. † 15 - (16 hellish age, condition and migratory form + human and sub-human ages).
2nd	94	20	29‡	‡3 - human and sub-human ages.
4th	70	44	69	§70 = 65 + (Tirthankara and ce. stial 4).
13th	1	113	1	

For fluid body vibration, 104 like celestial condition of Saudharma and Íshâna heavens.

In fluid mixed with Karmic body vibration 102 (104—human and sub-human ages) are bound as below.

St.	Bon.	Nonb.	Ceaseb.	Remarks.
1st.	101	1*	7†	*Tirthankara. †7 = wrong-belief, disproportionate figure, ordinary joints, one-sensed, immobile, common sex, and radiance.
2nd	94	8	24‡	‡(25 - sub-human age).
4th	71§	31	9‖	§Tirthankara is bound. ‖(10 - Human age).

For assimilative body vibration, there is only 6th stage. There are 63 bondage, 57 non-bondage, 6 bondage-cessation like the 6th stage.

For assimilative mixed with physical vibration there are 62 bondage, 58 non-bondage, 6 bondage-cessation ; here celestial age is not bound. For Karmic body vibration, the bondage like physical mixed is of 114, as below: but human and sub-human ages are not bound here.

St.	Bon.	Nonb.	Ceaseb	Remarks.
1st	107	5*	13†	*5—Tirthankara + celestial 4, †13-16—(hellish age nd human condition and migratory form).
2nd	94	18	24‡	‡2—sub-human age.
4th	75§	37	74	§70+5(Tirthankara and celestial 4).
13th	1			

For female sex inclination, 120 are bound, the chart is like that of spiritual stage till 9th stage, up to the part of sex inclination.

For female sex incompletely undevelopable, 107(120—4 ages, Tirthankara, assimilative 2, celestial 4, hellish 2) are bound as below :—

St.	Bon.	Nonb.	Ceaseb	Remarks.
1st	107	0	13*	*16—hellish age and hellish condition and migratory form.
2nd	94	13	24†	†25—sub-human age.

For common sex inclination like the female, 120 are bound and the stages are 9. For common sex inclination incompletely undevelopables 108 (120—assimilative 2, celestial 4, hellish 2 and ages 4) are bound as below :—

St.	Bon.	Nonb.	Ceaseb.	Remarks.
1st	107	1*	13†	*Tirthankara. 1†6—3 hellish.
2nd	94	14	24‡	‡25—sub-human age.
4th	71‖	37	9§	‖70+Tirthankara. §10—Human age.

For common sex inclination completely undevelopables, 109 are bound only in wrong-belief stage (108 – Tírthankara + human and sub-human ages). For male inclination 120 are bound like the stages till 9th up to part of sex – inclination.

For male inclination incompletely undevelopables, 112 (120 – assimilative 2, hellish 2, 4 ages) are bound as below :—

St.	Bon.	Nonb.	Ceaseb.	Remarks.
1st	107	5*	13†	*5 = Tírthankara + celestial 4. †16 – hellish 3.
2nd	94	18	24‡	‡25 – sub-human age.
4th	75¶	37	9	¶70 + Tírthankara + celestial 4.

Note. There is bondage of Tírthankara and assimilative 2 in female and common sex inclination; but their operation is only in male inclination.

For passion soul-quest, know the table like that of stages till 10th. For wrong sensitive, scriptural and visual knowledge, 117 (120 – Tírthankara and assimilative 2) are bound as below . –

St.	Bond.	Nonb.	Ceaseb.
1st	117	0	16
2nd	101	16	25

For right sensitive, scriptural, visual knowledge 79(120 – (16 + 25) are bound, the stages are 9 from 4th to 12th. Take them as per stage chart.

For mental knowledge, only 65 (120 -16 + 25 + 10 + 4) are bound from 6th to 12th stage, as below :—

St.	Bond.	Nonb.	Ceaseb.	Remarks-
6th	63	2*	6	*assimilative 2.
7th	59†	6	1	†57 + assimilative 2.
8th	58	7	36	
9th	22	43	5	
10th	17	48	16	
11th	1	64	0	
12th	1	64	0	

For perfect knowledge only one is bound in the 13th stage. For non-control, 120 assimilative 2 = 118 are bound as below :—

St.	Bond.	Nonb.	Ceaseb.	Remarks.
1st	117	1*	16	*Tirthankara.
2nd	101	17	25	
3rd	74	44†	0	† 42 + human and celestial ages.
4th	77‡	41	10	‡74 + Tirthankara + human and celestial ages.

For partial control like the 5th stage.

For equanimity and recovered-equanimity bondage is of 65 as below:—

St.	Bond.	Nonb.	Ceaseb.	Remarks.
6th	63	2*	6	*assimilative 2.
7th	59†	6	1	† 57 + assimilative 2.
8th	58	7	36	
9th	22	43	5	

For pure and absolute non-injury control only 2 stages 6th and 7th like the above. Slightest-passion and perfect control, like the stages 10th and 11th to 14th, respectively.

For ocular and non-ocular conation 120 are bound, the stages are from the first to 12th and bondage is like the stages. For visual conation, (120 − 41) = 79 are bound ; stages are from 4th to 12th like those of visual knowledge. For perfect conation bondage etc. is like perfect knowledge.

णवरि य सव्वुवसम्मे णरसुरआऊणि णत्थि णियमेण ।
मिच्छस्संतिम णवयं बारं ण हि तेउपम्मेसु ॥ १२० ॥
नवरि च सर्वोपशमे नरसुरायुषी नास्ति नियमेन ।
मिथ्यात्वस्यान्तिमं नवकं द्वादश न हि तेजः पद्मयोः ॥१२०॥

120. But throughout subsidential (*i.e.*. first and second subsidential right belief there) is necessarily no (bondage of) human and celestial age(Karma). In the yellow and pink (paints, there is) no (bondage of) the last nine and (last) twelve (sub-classes respectively of the 1C, sub-classes which cease to be bound) in the wrong-belief (stage).

सुक्के सदरचउक्कं वामंतिमवारसं च ण व अत्थि ।
कम्मेव अणाहारे बंधस्संतो अणंतो य ॥ १२१ ॥

शुक्लायां शतारचतुष्कं वामान्तिमद्वादश च न वा अस्ति ।
कर्म्मे इव अनाहारे बन्धस्यान्त अनन्तश्च ॥ १२१ ॥

121. In white (paint, there) is no (bondage) of the Satára quarternary (G. 112) and the last twelve of (the 16 sub-classes which cease to be bound at the end of) wrong belief (stage). In non-assimilation, bondage, non-bondage and bondage-cessation are as in Karmic (body vibration).

Commentary.

For black, blue, and grey-thought paints. 118 (120-assimilative 2) are bound, stages are 1st four, bondage is like the stages. For yellow-thought-paint. (120 – fine, undevelopable, common, two to 4-sensed; hellish age, hellish condition and hellish migratory form) 111 are bound as below :–

St.	Bond.	Nonb.	Ceaseb.	Remarks.
1st.	108	3*	7†	*3 = Tirthankara and assimilative 2. †16 – 9 = 7.
2nd.	101	10	25	
3rd.	74‡	37	0	‡76-human and celestial ages.
4th.	77§	34	10	§74 + human and celestial ages and Tirthankara.
5th.	67	44	4	
6th.	63	48	6	
7th.	59‖	52	1	‖57 + assimilative 2.

For pink-thought paint, (120—one-sensed, immobile, hot light and the above 9), 108 are bound as below :—

St.	Bond.	Nonb.	Ceaseb.	Remarks.
1st	105	3*	4†	* Tirthankara + assimilative 2 †4—16—12.
2nd	101	7	25	
3rd	74‡	34	0	‡76—human and celestial ages.
4th	77§	31	10	§74 + human and celestial ages and Tirthankara.
5th	67	41	4	
6th	63	45	6	
7th	59‖	49	1	‖57 + assimilative 2.

For white-thought-paint, (108 as above – sub-human age, condition and migratory form and cold light) – 104 are bound as below:—

St.	Bond.	Nonb.	Ceaseb.	Remarks.
1st.	101	3*	4†	*3 – assimilative 2 and Tirthankara. †16—12.
2nd	97	7	21‡	‡25 – 4 (sub-human 3 and cold light).
3rd	74§	30	0	§76—human and celestial ages.
4th	77‖	27	10	‖74 + 2 ages and Tirthankara.
5th	67	37	4	
6th	63	41	6	
7th	59¶	45	1	¶57 + assimilative 2.
8th	58	46	36	
9th	22	82	5	
10th	17	87	16	
11th	1	103	0	
12th	1	103	0	
13th	1	103	1	

In capacity to liberation (Bhavya quest) 120 are bound, stages are 14 like the stages. For incapacity to liberation, 117 (120−Tirthankara and assimilative 2)are bound, stage is wrong-belief only.

For first subsidential right-belief (120−41−2 the human and celestial ages) 77 are bound. No age Karma is bound in this belief. Stages are 4 as below :—

St.	Bond.	Nonb.	Ceaseb.	Remarks.
4th	75	2*	9†	*assimilative 2, † 10−human age.
5th	66	11	4	
6th	62	15	6	
7th	58‡	19	0	‡56+assimilative 2.

For second subsidential right-belief, 77 are bound in 8 stages as below; the stages from 4 to 6 are in descending from subsidential ladder. It originates in 7th stage when ascending the ladder. Here also age Karma is not bound.

St.	Bond.	Nonb.	Ceaseb.	Remarks.
4th	75	2	9	
5th	66	11	4	
6th	62	15	6	
7th	58*	19	0†	*56+assimilative 2. †(1−celestial age).
8th	58	19	36	
9th	22	55	5	
10th	17	60	16	
11th	1	76	0	

For destructive-subsidential right-belief, 79(120—41) are bound as below :—

St.	Bond.	Nonb.	Ceaseb.	Remarks.
4th	77	2*	10	*assimilative 2.
5th	67	12	4	
6th	63	16	6	
7th	59†	20	1	†57+assimilative 2.

For destructive right-belief 79 (120—41) are bound as below :—

St.	Bond.	Nonb.	Ceaseb	Remarks.
4th	77	2*	10	* assimilative 2.
5th	67	12	4	
6th	63	16	6	
7th	59†	20	1	†57+assimilative 2.
8th	58	21	36	
9th	22	57	5	
10th	17	62	16	
11th	1	78	0	
12th	1	78	0	
13th	1	78	1	
14th	0	79	0	
Liberated ones	0	0	0	

For beliefs, wrong, downfall and mixed, 117, 101 and 74 are bound respectively like their stages.

For rationals, 120 are bound in first 12 stages, like the spiritual stages. For irrationals, 117 (120—Tírthankara and assimilative 2) are bound as below :—

St.	bond.	Nob.	Ceaseb.	Remarks.
1st	117	0	19*	*—16+3 ages.
2nd	98	19	29†	No age is bound here owing to mixed vibration. †as in 2 to 4 sensed.

For assimilation, 120, are bound in 1st-13 stages like their stages. For non-assimilation (120—4 ages, assimilative 2, hellish condition and migratory form) 112 are bound as below:—

St.	Bond.	Non.	Ceaseb.	Remarks.
1st	107	5*	13†	*Celestial 4 + Tríthankara. †16—hellish 3.
2nd	94	18	24‡	‡25—sub-human age.
4th	75§	37	9 + 65	§70 + celestial 4 + Tírthankara.
13th ‖	1	111	1	‖ In omniscient overflow with Karmic vibration.
14th	0	112	0	

सादि अणादी धुव अद्धुवो य बंधो दु कम्मछक्कस्स ।
तदियो सादियसेसो अणादिधुवसेसगो आऊ ॥ १२२ ॥
सादिरनादिः ध्रुव अध्रुवश्च बंधस्तु कर्मषट्कस्य ।
तृतीयः सादिकशेष अनादिध्रुवशेषक आयुः ॥ १२२ ॥

122. Begun (Sádi), unbegun (Anádi), lasting (Dhruva), and transient, (Adhruva), kinds of bondage (occur) in 6 (knowledge and conation obscuring, deluding, body-making, family. and obstructive) Karmas; and in the third (*i. e.*, feeling Karma) leaving the begun (Sádi kind there are

only 3 kinds of bondage). In the age (Karma) leaving unbegun and lasting (kind there are the begun and transient kinds of bondage only).

साढी अबंधबंधे सेढिअणारूढगे अणादी हु ।
अभव्वसिद्धम्हि धुवो भवसिद्धे अद्धुवो बंधो ॥ १२३ ॥

सादिः अबन्धबन्धे श्रेण्यनारोहके अनादिर्हि ।
अभव्यसिद्धे ध्रुवो भवसिद्धे अध्रुवो बन्धः ॥ १२३ ॥

123 (Bondage of a Karma in a soul) who has not reached the stage (where it is not bound) is "Unbegun", (Anádi); and its (fresh) bondage (on fall from its) non-bondage (stage, is) "begun" (Sádi). In a not-would-be-liberated-(soul Ahhavya Siddha Jíva there is) lasting (bondage). In the would-be-liberated-(soul Bhavya Siddha Jíva) bondage (is) transient.

घादितिमिच्छकसाया भयतेजगुरुदुगणिमिणवण्णचओ ।
सत्तेतालधुवाणं चदुधा सेसाणयं तु दुधा ॥ १२४ ॥

घातित्रिमिथ्यात्वकषाया भयतेजोऽगुरुद्विकानिर्माणवर्णचतुष्कम् ।
सप्तचत्वारिंशद्ध्रुवाणां चतुर्धा शेषाणां तु द्विधा ॥ १२४ ॥

124. (The 19 sub-classes of) the three destructive (*i. e.* knowledge and conation-obscuring and obstructive Karmas), wrong belief, (16) passions, the pairs, fear (and disgust), and electric (and Karmic bodies), and not-heavy-(light and self-destructive, Upagháta), formation, and the four, colour (smell, taste and touch)— (these 47 are called) lasting (Dhruva). (They have all) the four kinds (of bondage begun etc). And the remaining (73 *i. e.*, 2 feeling, 7 minor passions, 4 ages, 58 body-making and 2 family are called non-lasting Adhruva and have) 2 kinds (of bondage begun and transient).

सेसे तित्थाहारं परघादचउक्क सव्वआऊणि ।
अप्पडिवक्खा सेसा सप्पडिवक्खा हु बासट्ठी ॥ १२५ ॥

शेषास्तु तीर्थाहारं परघातचतुष्कं सर्वायूंषि ।
अप्रतिपक्षा शेषाः सप्रतिपक्षा हि द्वाषष्टिः ॥ १२५ ॥

125. Out of (these) remaining (73) Tírthankara, assimilative (body and limbs) the four, other-destructive (Paraghâta, radiance, Âtápa, phosphoresence, udyota, and respiration, and) all (the 4) ages—(these 11 are) without opposite (apratipaksha). The remaining 62 certainly (are) with opposite (Sapratipaksha).

Commentary.

With-opposite sub-classes are so called because they are in sets mutually repugnant; the bondage of one excludes the bondage of the other. For example, when there is bondage of pleasure-feeling, there cannot be a bondage of pain-feeling. Sometimes one may seem to feel both pleasure and pain, but this feeling is merely the operation and not bondage of the pleasure and pain-feeling Karmas; and even then the mixed feeling is only apparent, and not real; because attention changes from pleasure to pain so instantaneously, that although the feelings are really successive, they seem to be simultaneous. The operation also of pleasure and pain-feeling Karmas is successive and not simultaneous.

अवरो भिण्णमुहुत्तो तित्थाहाराण सव्वआऊणं ।
समओ छावट्ठीणं बंधो तम्हा दुधा सेसा ॥ १२६ ॥

अवरो भिन्नमुहूर्तस्तीर्थाहाराणां सर्वायुषाम् ।
समयः षट्षष्टीनां बन्धस्तस्माद् द्विधा शेषाः ॥ १२६ ॥

126. The (process of) minimum (bondage) of Tírthankara, of assimilative (body and limbs), and of all (the four) age (Karmas, continues) for an Antar-muhúrta. (The process of minimum bondage) of the (remaining) sixty-six (takes only) one instant. Thus the remaining (73 non-lasting Karmas are said to have a bondage of) two kinds (begun and non-lasting).

Note.—Here ends the description of the first class of bondage according to nature of the Karma, (Prakriti-Bandha).

DURATION OF BONDAGE.

तीसं कोडाकोडी तिघादितदियेसु वीस णामदुगे ।
सत्तरि मोहे सुद्धं उवही आउस्स तेतीसं ॥ १२७ ॥

त्रिंशत् कोटीकोट्यस्त्रिघातितृतीयेषु विंशतिर्नामद्वये ।
सप्ततिर्मोहे शुद्ध उदधिरायुषस्त्रयस्त्रिंशत् ॥ १२७ ॥

127. (The maximum duration of bondage) of (each of) the three destructive (*i. e.* knowledge and conation obscuring and obstructive Karmas) and of the third (*i. e.*, feeling-Karma is) thirty crores of crores of Ságaras; of (each of) the two body-making and family, twenty (crores of crores of Ságaras); of the deluding Karma, seventy crores of crores (of Ságaras); and of the age (Karma), only thirty-three (Ságaras).

दुक्खतिघादीणोघं सादिच्छीमणुदुगे तदद्धं तु ।
सत्तरि दंसणमोहे चरित्तमोहे य चत्तालं ॥ १२८ ॥

दुःखत्रिघातिनामोघः सातस्त्रीमनुष्यद्विके तदर्धं तु ।
सप्ततिः दर्शनमोहे चारित्रमोहे च चत्वारिंशत् ॥ १२८ ॥

128. (Of the 20 sub-classes, *i. e.*), the pain-(feeling, and the nineteen sub-classes) of the three destructive (knowledge and conation-obscuring and the obstructive Karmas), the (duration is the same as of the corresponding) primary (classes, *i.e.*, 30 crores of crores of Ságaras each); of pleasure-(feeling), feminine (inclination), (and) of the two human (condition and migratory form), half of these (*i. e.*, 15 crores of crores Ságaras, each); of (wrong belief, sub-class of) right-belief-deluding (Karma), seventy crores of crores Ságaras; and of (16 passions, sub-classes of) conduct-deluding-Karma, forty (crores of crores of Ságaras each).

संठाणसंहदीणं चरिमस्सोघं दुहीणमादित्ति ।
अट्ठरसकोडकोडी वियलाणं सुहुमतिण्हं च ॥ १२९ ॥

संस्थानसंहतीनां चरमस्योघो द्विहीनमादीति ।
अष्टादशकोटीकोटिर्विकलानां सूक्ष्मत्रयाणां च ॥ १२६ ॥

129. Of the last figure (and) skeleton (*i. e.* disproportionate figure and ordinary joints. the duration is the same as in the) primary (body-making-class, *i. e.*, twenty crores of crores of Ságaras each). (And counting back) up to the first, two less (at each step of a pair, *i. e.*, of dwarf figure and jointed bones, 18 crores of crores of Ságaras each; of hunch-back figure and semi-joints and bones, 16 crores of crores of Ságaras each; of tapering figure and joints-and-bones-skeleton, 14 crores of crores of Ságaras each. For banyan-like-figure and adamantine joints and bones, 12 crores of crores of Ságaras each; and of proportionate figure and adamantine ligaments, joints and bones, 10 crores of crores of Ságaras each). Of the not-all-sensed (*i.e.*, two, three and four-sensed) and of the three fine, (common and undevelopable Karmas), eighteen crores of crores of (Ságaras for each).

अरईसोगे संढे तिरिक्खभयणिरयतेजुरालदुगे ।
वेगुव्वादावदुगे णीचे तसवण्णअगुरुति चउक्के ॥ १३० ॥
अरतिशोके षण्ढे तिर्यग्भयनिरयतैजउरालद्वये ।
वैगूर्विकातपद्विके त्रसवर्णागुर्विति चतुष्के ॥ १३० ॥

इगिपंचेंदियथावरणिमिणासग्गमणअथिरछक्काणं ।
वीसं कोडाकोडीसागर णामाणमुक्कस्सं ॥ १३१ ॥
एकपञ्चेन्द्रियस्थावरनिर्माणासद्गमनास्थिरषट्कानाम् ।
विंशं कोटिकोटिसागरोनामानामुत्कृष्टम् ॥ १३१ ॥

130-131. The maximum (duration of bondage) of ennui, sorrow, common (sex-inclination), (and) the pairs, sub-human (condition and migratory form), fear (and disgust), hellish (condition and migratory form), electric, (and Karmic bodies), physical (body and limbs), the pairs, fluid (body and limbs), radiance (and phosphorescence),

low (family), (and) the quarternaries, mobile, (gross, developable and individual), colour, (smell, taste and touch), not-heavy-light, (self-destructive, other destructive and respiration), one-sensed, five-sensed immobile, formation, awkward movement, and the six unsteady, (ugly, unprepossessing, harsh voice, non-impressive and notoriety— (of these 41 sub-classes of the conduct-deluding and) of the body-making (Karma), (the duration is) twenty crores of crores of Ságaras (each).

हस्सरदिउच्चपुरिसे थिरछक्के सत्थगमणदेवदुगे ।
तस्सद्धमंतकोडाकोडी आहारतित्थयरे ॥ १३२ ॥
हास्यरत्युच्चपुरुषे स्थिरषट्के शस्तगमनदेवद्विके ।
तस्यार्धमन्तः कोटीकोटिः आहारतीर्थकरे ॥ १३२ ॥

132. Of laughter, indulgence, high (family), male (inclination), (and) the six steady, (beautiful, amiable, sweet voice, impressive, and fame), graceful movement, (and) the two celestial (condition and migratory form), (the duration is) half of the above (*i. e.*, 10 crores of crores of Ságaras each); of assimilative (body and limbs), and Tírthankara, (it is) an inter-crore-of-crore Ságaras (Antaḥkoṭi-koṭi, *i.e.*, more than 1 crore of Ságaras and less than 1 crore of crore of Ságaras).

सुरणिरयाऊणोघं णरतिरियाऊण तिण्णि पल्लाणि ।
उक्कस्सट्ठिदिबंधो सण्णीपज्जत्तगे जोगे ॥ १३३ ॥
सुरनिरयायुषोरोघः नरतिर्यगायुषोः त्रीणि पल्यानि ।
उत्कृष्टस्थितिबन्धः संज्ञिपर्याप्तके योग्ये ॥ १३३ ॥

133. Of the celestial and hellish age (Karmas), (the same as of) the primary (class age-karma, *i.e.*, of 33 Ságaras); of the human and sub-human ages, three Palyas. (Thus) the maximum duration of bondage (of the various Karmas occurs) in the rational developable (and otherwise) fit (souls, *i. e.*, with maximum intensity of painful and passion-thought-activity as said in Gatha 134).

सव्वट्ठिदीणमुक्कस्सओ दु उक्कस्ससंकिलेसेण ।
विवरीदेण जहण्णो आउगतियवज्जियाणं तु ॥ १३४ ॥

सर्वस्थितीनामुत्कृष्टकस्तु उत्कृष्टसंक्लेशेन ।
विपरीतेन जघन्य आयुष्कत्रयवर्जितानां तु ॥ १३४ ॥

134. The maximum duration of all (Karmas) is due to maximum intensity of the passion-thought-activity. The minimum (is due to) the reverse (*i. e.*, to the mildest passion-thought-activity), excepting the three (sub-human, human and celestial) age (Karmas), (in which the minimum duration is due to the intense and the maximum is due to the mild passion-thought-activity).

सव्वुक्कस्सठिदीणं मिच्छाइट्ठी दु बंधगो भणिदो ।
आहारं तित्थयरं देवाउं वा विमोत्तूणं ॥ १३५ ॥

सर्वोत्कृष्टस्थितीनां मिथ्यादृष्टिस्तु बन्धको भणितः ।
आहारं तीर्थंकरं देवायुषं वा विमुच्य ॥ १३५ ॥

135. The wrong-believer is said to bind the maximum duration of all (the 120) except the (four *i. e.*), assimilative (body and limbs), Tírthankara, and celestial age (Karmas). (The maximum of these four is bound by right-believers only).

देवाउगं पमत्तो आहारयमप्पमत्तविरदो दु ।
तित्थयरं च मणुस्सो अविरदसम्मो समज्जेइ ॥ १३६ ॥

देवायुषं प्रमत्त आहारकमप्रमत्तविरतस्तु ।
तीर्थंकरं च मनुष्य अविरतसम्यक् समर्जयति ॥ १३६ ॥

136. The imperfect vower (on the point of rising to the 7th from the sixth stage) binds (the maximum duration of) celestial age. The perfect vower (in the 7th stage on the point of falling into 6th stage binds the maximum of) assimilative (body and limbs) and the human vowless-right-believer (in the 4th stage, who is distined to go to hell binds the maximum duration) of Tírthankara (Karma).

णरतिरिया सेसाउं वेगुव्वियछक्कवियलसुहुमतियं।
सुरणिरया ओरालियतिरियदुगुज्जोवसंपत्तं॥ १३७॥
नरतिर्यञ्चः शेषायुषं वैगूर्विकषट्कविकलसूक्ष्मत्रयम्।
सुरनिरया औदारिकतिर्यग्द्वयोद्योतासंप्राप्तम्॥ १३७॥

137. (Wrong-believing) humans and sub-humans (bind the maximum duration of) the remaining (fifteen, *i.e.*, three, human, sub-human and hellish) ages, and the six, fluid (body and limbs, and celestial and hellish conditions and migratory forms, and) the three not-all-sensed (*i. e.*, 2, 3, and 4-sensed genera), (and the three) fine, (common and undevelopable).

(Wrong believing) celestial and hellish (beings bind the maximum duration of the six, *i.e.*,) the pairs, physical (body and limbs), sub-human (condition and migratory form), phosphorescence, (and) ordinary joints.

देवा पुण एइंदियआदावं थावरं च सेसाणं।
उक्कस्ससंकिलिट्ठा चदुगदिया ईसिमज्झिमया॥ १३८॥
देवाः पुनरेकेन्द्रियातपं स्थावरं च शेषाणाम्।
उत्कृष्टसंक्लिष्टाः चातुर्गतिका ईषन्मध्यमकाः॥ १३८॥

188. And (wrong-believing) celestial beings (bind the maximum duration) of one sensed, radiance, immobile. And of the remaining (92 sub-classes), (the maximum duration of bondage is due) to the maximum and less-medium passion thought-activity in the four conditions of existence.

Commentary.

The number of degrees of passions in the maximum-thought-activity is innumerable into innumerable spatial units of the universe. Divide this into parts; the number which is innumerable part of a Palya. The passion-thought-activity in the last part is maximum, in the first part minimum, and in the intervening parts, the medium.

बारस य वेयणीये णामागोदे य अट्ठ य मुहुत्ता।
भिण्णमुहुत्तं तु ठिदी जहण्णयं सेसपंचण्हं॥ १३९॥

द्वादश च वेदनीये नामगोत्रे च अष्ट च मुहूर्ताः ।
भिन्नमुहूर्तस्तु स्थितिः जघन्या शेषपञ्चानाम् ॥ १३९ ॥

139. The minimum duration of (bondage) of feeling (Karma is) twelve, (Muhúrtas), of body-making-and famliy (Karma) eight muhúrtas (each); and of the other five, one antar-muhúrta (each).

लोहस्स सुहुमसत्तरसाणं ओघं दुगेकदलमासं ।
कोहतिये पुरिसस्स य अट्ठ य वस्सा जहण्णठिदी ॥ १४० ॥

लोभस्य सूक्ष्मसप्तदशानामोघः द्विकैकदलमासः ।
क्रोधत्रये पुरुषस्य च अष्ट च वर्षाणि जघन्यस्थितिः ॥१४० ॥

140. The minimum duration (bondage) of slightest greed and the seventeen (sub-classes which are bound in the 10th) the slightest (passion stage, is the same as that for their) class; (*i. e.* of greed, 5 knowledge-obscuring, 4 conation-obscuring, 5 obstructive, one antar-muhúrta each; of fame and high family, 8 muhúrtas each, and of pleasure-feeling 12 muhúrtas); of the three anger, pride and deceit, two months, one (month). and half (a month, respectively); and of male (inclination), eight years.

तित्थाहाराणंतोकोडाकोडी जहण्णठिदिबंधो ।
खवगे सगसगबंधच्छेदणकाले हवे णियमा ॥ १४१ ॥

तीर्थाहाराणामन्तः कोटीकोटिः जघन्यस्थितिबन्धः ।
क्षपके स्वकस्वकबन्धच्छेदनकाले भवेत् नियमात् ॥ १४१ ॥

141. The minimum duration of bondage of Tírthankara and assimilation (body and limbs is) inter-crore of crore (Ságaras, *i. e.*, more than 1 crore and less than one crore × crore).

This minimum bondage (of the above 25) takes place necessarily in (a soul on) the destructive (ladder) at the time of their respective bondage-cessation.

भिण्णमुहुत्तो णरतिरियाऊणं वासदससहस्साणि ।
सुरणिरयआउगाणं जहण्णओ होदि ठिदिबंधो ॥ १४२ ॥
भिन्नमुहूर्तः नरतिर्यगायुषोः वर्षदशसहस्राणि ।
सुरनिरयायुषोः जघन्यकः भवति स्थितिबन्धः ॥ १४२ ॥

142. The minimum duration of bondage of human and sub-human age (is) an Antar-muhúrta (each); of celestial and hellish age (Karmas it is) ten-thousand, years (each).

सेसाणं पज्जत्तो बादरएइंदियो विसुद्धो य ।
बंधदि सव्वजहण्णं सगसगउक्कस्सपडिभागे ॥ १४३ ॥
शेषाणां पर्याप्तो बादरैकेन्द्रियो विशुद्धश्च ।
बध्नाति सर्वजघन्यं स्वकस्वकोत्कृष्टप्रतिभागे ॥ १४३ ॥

143. The developable gross one-sensed (soul) with mild passion activity binds the minimum duration of all the remaining (84, that is, 91 minus 7, namely the celestial and hellish conditions and migratory forms, fluid body and limbs and wrong-belief). (This minimum is) a part (Prati-bhága) of their respective maximum (see Gatha 145).

एयं पणकदि पण्णं सयं सहस्सं च मिच्छवरबंधो ।
इगिविगलाणं अवरं पल्लासंखूणसंखूणं ॥ १४४ ॥
एकं पञ्चकृतिः पञ्चाशत् शतं सहस्रं च मिथ्यात्ववरबंधः ।
एकविकलानामवरः पल्यासंख्योनसंख्योनम् ॥ १४४ ॥

144. The maximum (duration) of bondage of wrong-belief in the one sensed, not-all-sensed (*i. e.*, 2, 3, 4-sensed, and 5 sensed irrational is respectively) one, square of five (*i. e.*, 25), fifty, hundred, and, one-thousand (Ságaras). (And their) minimum (is respectively), (their maximum) minus an innumerable part of a Palya (in the one sensed) and minus a numerable part (of a Palya in the others).

जदि सत्तरिस्स एत्तियमेत्तं किं होदि तीसियादीणं ।
इदि संपाते सेसाणं इगिविगलेसु उभयठिदी ॥ १४५ ॥

यदि सप्ततेः एतावन्मात्रं किं भवति त्रिंशदादीनाम् ।
इति संपाते शेषाणामेकविकलेषु भयास्थितिः ॥ १४५ ॥

145. (The maximum duration) for one sensed to not-all-(sensed, that is 2, 3, 4 and five-sensed irrationals) is this (namely one, twenty five, fifty, hundred, one thousand Sàgaras), when (the maximum for wrong-belief is) seventy (crore of crore Ságaras), what will be (the maximum duration for them), when (the maxima for other Karmas is) thirty, etc. (crore of crore Ságaras). Thus by rule of three, both (the maximum and minimum) durations of all other (Karmas concerning them will be found).

सण्णि असण्णिचउक्के एगे अंतोमुहुत्तमाबाहा ।
जेट्ठे संखेज्जगुणा आवलिसंखं असंखभागहियं ॥ १४६ ॥

संज्ञिनि असंज्ञिचतुष्के एके अन्तर्मुहूर्त आबाधा ।
ज्येष्ठे संख्येयगुणा आवलिसंख्यमसंख्यभागाधिकम् ॥१४६॥

146. In the rational, in the four irrational (5, 4, 3 and 2 sensed) and in the one-(sensed), (minimum) quiescence (Ábádhá, see Gatha 155 is for) one antar-múhurta; (but in each it is numerable part of its predecessor). (And) the maximum (quiescence for the rational is) numerable times (of the minimum therefor), (for each of the four irrationals) the minimum therefor plus a numerable part (of an Ávalí). (And for one-sensed, its minimum plus) an innumerable part (of an Ávalí).

Commentary.

Ábadhá or quiescence means the period during which a Karma after its bondage remains immature and does not rise for operation. On the expiry of this time, the Karmic molecules begin to operate, and they gradually shed off, until the full duration of the Karma is completed. The Ábádhá period will be included in the duration-bondage.

जेट्ठाबाहोवट्टियजेट्ठं आबाहकंडयं तेण ।
आबाहवियप्पहदेणेगूणेणूणजेट्ठमवरठिदी ॥ १४७ ॥

ज्येष्ठाबाधोद्धृतज्येष्ठमाबाधाकाण्डकं तेन ।
आबाधाविकल्पहतेन एकोनेन ऊनजेष्ठमवरस्थितिः ॥ १४७ ॥

147. The maximum (duration of a Karma) divided by its maximum quiscence, is its quiescence-section (Ábádhá-Kándaka, showing the number of the variety of durations with equal quiescence).

After multiplying this by the number of divisions of quiescence, and deducting (the product) less one, from the maximum duration, (we obtain) the minimum (duration).

Commentary.

To illustrate. Let the maximum duration of a Karma be 64, and the minimum duration 45 instants. The intermediate durations would be of 63 to 46 instants. Let 16 be the maximum period of quiescence. Abádhá Kándaka, or quiescence-section is a group of durations, each of which is possessed of equal quiescence. In each group the quiescence will be gradually decreased by a common difference. In order to find out the Ábádhá Kándaka in a duration of 64 instants we should divide these instants by 16, the maximum quiescence. The quotient 4 would be the number of periods, each of equal quiescence. This group will include Karmas of duration varying from 64 to 61 instants each one of quiescence of 16 instants, For those with durations varying from 60 to 57, the quiescence would be of 15 instants, taking one, as common difference. For those from 56 to 53, the quiescence will be of 14 instants; for those from 52 to 49, it will be of 13 instants; and for those from 48 to 45, it will be of 12 instants.

Here the numbers of divisions of quiescence are five, (*i, e.*, of 16, 15, 14, 13 and 12 instants). The minimum quiescence here is of 12 instants. The namber of divisions is obtained by applying the following rule:—

$$\frac{\text{maximum quiescence} - \text{minimum quiescence}}{\text{Common difference,}} + 1 = \frac{16-12}{1} + 1 = 5.$$

According to the Gatha, the minimum duration is $64-(4\times5-1) = 64-19 = 45$. We can also find out the minimum quiescence for the minimum duration. Minimum quiescence section begins from 48 to 45 instants. If 16 is Ábádhá for a Karma with duration of 64 instants, what will be the Ábádhá for one with 48 instants. By application of Rule of Three, we get $\frac{16\times48}{64} = 12$ instants. These 12 instants

will also be Âbâdhâ for a Karma of the duration of 45 instants.

As illustrated above, we can find out quiescence sections, and divisions of any of the Karma with different durations.

बासूप-बासूक्ष-वरट्ठिदीओ सूबाक्ष-सूबाप-जहण्णकालो ।
बीबीवरो बीबिजहण्णकालो सेसाणमेवं वयणीयमेदं ॥१४८॥

बासूप-बासूक्ष-वरस्थितिः सूबाक्ष-सूबाप-जघन्यकालः ।
बीबीवरः बीबिजघन्यकालः शेषाणामेवं वक्तव्यमेतत् ॥१४८॥

148. The maximum duration of (bondage of any Karma of), (1, 2) Gross and fine (one-sensed) developables, and (3, 4) gross and fine (one-sensed) undevelopables; and minimum duration of (5, 6) fine and gross (one-sensed) undevelopables, (7, 8) and fine and gross (one sensed) developables; maximum (duration) of (9) two-sensed developables and (10) two-sensed undevelopables; and minimum-duration of (11) two-sensed undevelopables; and (12) two-sensed, developables; and this should be said in a like manner of the remaining (namely maximum of (13) three-sensed developables, (14) three-sensed undevelopables; and minimum of (15) three-sensed undevelopables and (16) three-sensed developables; maximum of (17) four-sensed developables, and (18) four-sensed undevelopables; minimum of (19) four-sensed undevelopables, and (20) four-sensed developables, maximum of (21) five-sensed irrational developables, and (22) five-sensed irrational undevelopables; minimum of (23) five-sensed irrational undevelopables, and (24) five-sensed irrational developables, maximum of (25) five-sensed rational developables, and (26) five-sensed rational undevelopables, minimum of (27) five-sensed rational undevelopables, and (28) five-sensed rational developables will be known in the following Gatha):—

Commentary.

The maximum and minimum duration of bondage in this Gatha is with reference to 28 divisions of souls, *viz* :—

8 divisions of one-sensed, 4 divisions of 2-sensed, 4 divisions of 3-sensed, 4 divisions of 4-sensed, 4 divisions of 5-sensed irrational, and 4 divisions of 5-sensed rational.

मज्झे थोवसलागा हेट्ठा उवरिं च संखगुणिदकमा ।
सव्वजुदी संखगुणा हेट्ठुवरिं संखगुणमसण्णित्ति ॥ १४६ ॥
मध्ये स्तोकशलाका अधस्तनमुपरि च संख्यगुणितक्रमाः ।
सर्वयुतिःसंख्यगुणा अधस्तनोपरि संख्यगुणा असंज्ञीति॥१४६॥

149. The shortest duration is in the middle of the divisions of each condition of existence. Both immediately above and below it the duration is numerable fold. Let these three be added. The duration both immediately above and below these again is numerable fold. And so on up to irrational five sensed.

Commentary.

A unit of the number of the divisions of duration is called Shaláká. Let 2 represent numerable fold. Of the 28 divisions in Gatha 148, Nos. 1 to 8 refer to Karmas of one-sensed beings. Of these 8, the middle divisions from 4th, the maximum duration of fine undevelopables, to 5th, the minimum duration of fine undevelopables, form ... ... 1 Shaláká.

Below it, *i.e.*, from fine undevelopable minimum to gross undevelopable minimum, the duration = 1 × 2 ... 2 Shalákás.

Above 4, *i.e.*, from fine undevelopable maximum to gross undevelopable maximum the duration—2 × 2 .. 4 Shalákás.

These being added ... ... 7 Shalákás.

From gross undevelopable minimum to fine developable minimum, the duration—7 × 2 ... ... 14 Shalákás.

From gross undevelopable maximum to fine developable maximum the duration—14 × 2 ... ... 28 Shalákás.

These being added— ... . 49 Shalákás.

From fine developable minimum to gross developable minimum the duration—49 × 2 ... ... 98 Shalákás.

From fine developable maximum to gross developable maximum the duration—98 × 2 ... ...196 Shalákás.

Total ... 343 Shalákás.

In one-sensed beings, the maximum duration of wrong-belief is one Ságara, and the minimum is one Ságara minus (innumerable part of a Palya minus one instant). The divisions of duration from maximum to minimum having a common difference of one instant (Samaya) are equal to innumerable part of a Palya.

Now by rule of three, if innumerable parts of a Palya are divisions of duration in bondage of wrong-belief for 343 parts, the number of divisions for 196 parts will be $\frac{196x}{343}$ assuming the innumerable part of a Palya—x.

This is the number of divisions of duration from the maximum of gross developable to the maximum of fine developables.

Then the maximum duration of fine developables will be :—

$$1 \text{ Ságar} - \left\{ \frac{196x}{343} - 1. \right\}$$

In the same way, $\frac{28x}{343}$ will be the number of divisions of duration from one instant less than the maximum of fine developable to the maximum of gross undevelopables. Therefore the maximum duration of gross undevelopable would be $\left\{ 1 \text{ Ságara} - \left\{ \frac{196x}{343} - 1 \right\} - \frac{28x}{343} \right.$

Thus we should get the durations of each of 8 divisions for one-sensed beings. Also the quiescence (Ábádhá) should be found in the same way.

In the same way for durations of 4 kinds of 2-sensed, as below:—

The middle is from maximum of undevelopable to minimum of undevelopable— ... ... 1 Shaláká.

Then below, from minimum of undevelopable to minimum of developable—1 × 2—... ... ... 2 Shalákás.

Then above from maximum of undevelopable to maximum of developable—2 × 2— ... ... 4 Shalákás.

Total— ... 7 Shalákás.

The maximum duration of wrong-belief is 25 Ságaras and the minimum is (Palya − 1) ÷ 4 times numerable.

In the same manner the divisions for 3, 4, and 5-sensed irrationals should be found.

Explanatory chart for Gathas 146-150.

Note.—x = Maximum. y = Minimum. g = Gross. f = Fine. d = developable. u = Undevelopable. N = Numerable

For 1-sensed beings.

1. x g d
2. x f d
3. x g u
4. x f u
5. y f u
6. y g u
7. y f d
8. y g d

For 2-sensed beings.

9. x d
10. x u
11. y u
12. y d

For 3-sensed beings.

13. x d
14. x u
15. y u
16. y d

For 4-sensed beings.

17. x d
18. x u
19. y u
20. y d

For 5-sensed irrational.

21. x d
22. x u
23. y u
24. y d

For 5-sensed rational.

25. x d
26. x u
27. y u
28. y d

The number of instants in x f u minus the number of instants y f u + 1, = 1 Shaláká.

As the divisions of duration are numbered by the difference of one instant, Shaláká means the number of the divisions of duration.

The Shaláká from y f u to y g u = numerable fold of the above Shaláká = $N \times 1 = N$ Shalákás.

That from x. f. u. to x. g. u. ... $N \times N = N^2$ „

The total of the 3 = ... $1+N+N^2$ „

That from y. g. u. to y. f. d. = $N(1+N+N^2)$ „

„ „ x. g. u. to x. f. d. = $N^2(1+N+N^2)$ „

The total of the first 3 and these 2 = $(1+N+N^2)^2$ „

That from y. f. d. to y. g. d. = $N(1+N+N^2)^2$ „

„ „ x. f. d. to x. g. d. = $N^2(1+N+N^2)^2$ „

The total of all Shalákás = $(1+N+N^2)^3$ „

Now x. g. d. = 1 Ságara... ... ... (A)

y. f. u. = 1 Ságara $-\left(\frac{\text{Palya}}{\text{innumerable}}-1\right)$ (B)

Their Shaláká = Innumerable part of a Palya *i.e.* (A−B)+1. This is for $(1+N+N^2)^3$ Shalákás.

Therefore for $N^2(1+N+N^2)$ Shalákás,

$$=\frac{N^2(1+N+N^2)}{(1+N+N^2)^3}\times \text{innumerable part of a Palya} \quad (C)$$

Therefore duration of x f d = 1 Ságara − (C−1)

And so on for the others.

सण्णिस्स हु हेट्ठादो ठिदिठाणं संखगुणिदमुवरुवरिं ।
ठिदिआयामोवि तहा सगठिदिठाणं व आबाहा ॥ १५० ॥
संज्ञिनः हि अधस्तनात् स्थितिस्थानं संख्यगुणितमुपर्युपरि ।
स्थित्यायामोपि तथा स्वकस्थितिस्थानं व आबाधा ॥ १५० ॥

150. For the rational 5-sensed, the divisions of duration are numerable fold at each step above from the below (in 4 steps). So (numerable fold is) the time of duration and the quiescence (is) also according to their divisions of duration.

Commentary.

The maximum age of wrong-belief is 70 crore × crore Ságaras which is equal to Palya into two numerables and the minimum is one inter-crore of crore Ságaras above one crore Ságaras, which is equal to Palya × one numerable.

Let maximum—x, minimum—y, numerable—2.

Then total divisions are ... $\frac{\text{maximum}-\text{minimum}}{1}+1 = \frac{x-y}{1}+1.$

This divided by numerable, e.i. 2 ... ... $\frac{\frac{x-y}{1}+1}{2}$

The whole $\left\{\frac{x-y}{1}+1\right\}-\left\{\frac{\frac{x-y}{1}+1}{2}\right\}$ = the number of durations from the developable maximum to undevelopable maximum.

Then the maximum duration of undevelopable

$$=\left[x-\left\{\left(\frac{x-y}{1}+1\right)-\frac{\left(\frac{x-y}{1}+1\right)}{2}\right\}-1\right]$$

Then the balance $\frac{\frac{x-y}{1}+1}{2}$ again divided by numerable 2,

The whole $\left\{\frac{\frac{x-y}{1}+1}{2}\right\}-\left\{\frac{\frac{x-y}{1}+1}{2\times 2}\right\}$ = the number of durations for one instant less than duration of undevelopable maximum to undevelopable minimum; the balance *i. e.*, $\frac{\frac{x-y}{1}+1}{4}$ is the number of durations from one instant less than undevelopable minimum to developable minimum. And so on.

सत्तरसपंचतित्थाहाराणं सुहुमबादरापुव्वो ।
छव्वेगुव्वमसरणी जहरणमाऊण सरणी वा ॥ १५१ ॥

सप्तदशपञ्चतीर्थाहाराणां सूक्ष्मबादरापूर्वः ।
षड्वैगूर्वमसंज्ञी जघन्यमायुषां संज्ञी वा ॥ १५१ ॥

151. The minimum (duration bondage) of the seventeen (*i. e.*, 5 knowledge obscuring, 4 conation-obscuring, 5 obstructive, fame, high family, and pleasure-feeling Karmas is) in (souls in 10th or) slightest (delusion stage); of the five (*i. e.*, male inclination and the four perfect-conduct-preventing passions) in gross (or 9th stage of advanced-thought-activity); of Tírthankara and assimilative (body and limbs), in (the 8th stage of) new (thought activity); of the six (*i. e.*,) fluid (body and limbs, celestial and hellish conditions and migratory forms), in irrational (5-sensed); and of the age-Karmas, in the rational (or irrational 5-sensed).

अजहरणट्ठिदिबंधो चउव्विहो सत्तमूलपयडीणं ।
सेसतिये दुवियप्पो आयुचउक्केवि दुवियप्पो ॥ १५२ ॥

अजघन्यस्थितिबन्धः चतुर्विधः सप्तमूलप्रकृतीनाम् ।
शेषत्रये द्विविकल्प आयुश्चतुष्केपि द्विविकल्पः ॥ १५२ ॥

152. Of the seven primary classes (*i. e.*, all the eight except age) the non-minimum duration bondage (is) of (all) four kinds (*i. e.*, begun, unbegun, lasting and transient). The remaining three (*i. e.*, minimum, maximum and non-maximum of the seven is only) of two kinds (begun and transient). Of the (four) ages also, the four (*i. e.*, minimum, non-minimum, maximum and non-maximum duration bondages are) of two kinds (*i. e.* begun and transient).

संजलणसुहुमचोद्दस-घादीणं चदुविधो दु अजहरणो ।
सेसतिया पुण दुविहा सेसाणं चदुविधावि दुधा ॥ १५३ ॥

संज्वलनसूक्ष्मचतुर्दशघातिनां चतुर्विधस्तु अजघन्यः ।
शेषत्रयः पुनः द्विविधाः शेषाणां चतुर्विधापि द्विधा ॥ १५३ ॥

153. The non-minimum (duration bondage) of the (four) perfect-conduct-preventing passions and the fourteen destructive (*i. e.*, 5 knowledge obscuring, the first 4 conation-obscuring, and 5 obstructive sub-classes which are bound up to the 10th stage of) slightest (delusion is) of (all) the four kinds (begun, unbegun, lasting and transient), And the remaining three (*i. e*, maximum, non-maximum and minimum duration bondages of the same 18 Karmas are only) of two kinds (begun and transient). All the four kinds (of duration bondage, maximum, non-maximum, minimum and non-minimum) of the remaining (sub-classes *i. e.*, other than these 18, are) of two kinds begun and transient).

सव्वाओ दु ठिदीओ सुहासुहाणंपि होंति असुहाओ ।
माणुसतिरिक्खदेवाउगं च मोत्तूण सेसाणं ॥ १५४ ॥
सर्वास्तु स्थितयः शुभाशुभानामपि भवन्ति अशुभाः ।
मनुष्यतिर्यग्देवायुष्कं च मुक्त्वा शेषाणाम् ॥ १५४ ॥

154. And leaving aside the human, sub-human and celestial ages, (all kinds of) duration (bondage) of the remaining good and bad (Karmas) are bad.

Commentary.

Duration of bondage is determined by intensity of passions. Passions prevent liberation ; therefore all duration bondage is bad. Celestial, human and sub-human ages are not bad, because they afford an opportunity of subduing and destroying passions. Sub-human beings can reach up to the 5th stage of partial vow. Hellish beings can attain at the most to the 4th stage of vowless right-belief, but they cannot go out of hell to any place where piety can be practised. In this respect, they differ from celestial beings who are also in the 4th stage, but can move about and perform acts of piety such as worshipping Arhats, attending upon saints, and visiting Jain temples. Beings in hell always desire to get rid of their bodies, while those in other conditions of existence are more or less

attached to their environments. It is why the celestial human, and sub-human ages are taken to be good.

कम्मसरूवेणागयदव्वं ण य एदि उदयरूवेण ।
रूवेणुदीरणस्स य आबाहा जाव ताव हवे ॥ १५५ ॥

कर्मस्वरूपेणागतद्रव्यं न च एति उदयरूपेण ।
रूपेणोदीरणाया वा आबाधा यावात्तावद्भवेत् ॥ १५५ ॥

155. So long as (Karmic) matter which has assumed the form of Karma, does not reach the condition of (matured) operation (Udaya) or the condition of premature operation (Udírṉá) (it is said to be in) quiescence (Ábádhá).

Commentary.

Karmic matter flows into the soul on account of soul-vibrations, and by operation of Karmic body sub-class of body-making Karma; and then binds the soul, for a definite duration varying with the intensity of passions. The period between the moment of bondage and the commencement of its operation, matured, or immatured, is called Ábádhá.

उदयं पडि सत्तण्हं आबाहा कोडकोडि उवहीणं ।
वाससयं तप्पडिभागेण य सेसट्ठिदीणं च ॥ १५६ ॥

उदयं प्रति सप्तानामाबाधा कोटीकोटिः उदधीनाम् ।
वर्षशतं तत्प्रतिभागेन च शेषस्थितीनां च ॥ १५६ ॥

156. With regard to (mature) operation (Udaya) the quiescence (period) of the seven (Karmas, *i. e.*, all except the age Karma is) 100 years when (the bondage duration is) a crore of crore Ságaras. And for the other durations, (it is) in the same proportion.

Commentary.

In a year there are 360 days; in a day 30 muhúrtas, and 3773 pulse-beats in a muhúrta, which consists of 48 minutes. Thus in one hundred years there are 100 × 360 × 24 × 60 × 3,773 ÷ 48 = 4,07,48,40,000 pulse-beats. The quiescence for a bondage duration of one Ságara is 4,07,48,40,000 ÷ 10,00,00,00,00,00,000 of one-pulse beat. Thus it is clear that Karmas whose bondage is of ordinary duration begin to operate practically at once.

The four kinds of bondage duration are maximum, non-maximum, non-minimum and minimum. One extreme represents the maximum, and the other, the minimum. The spaces from the middle point to the maximum represents the non-maximum and to the minimum, the non-minimum. The maximum and minimum durations are extremely rare. Ordinarily the durations are of medium types of varying length. Our ordinary passions are neither extremely intense or mild. The corresponding bondage-duration is also of ordinary length. The quiescence for one Ságará years' duration is roughly 25,000th part or exactly speaking '0,00,04,07,484 of a pulse-beat. A Ságara consists of innumerable years. Thus it is evident that if a person at the moment of birth binds a Karma of 70 or 80 year's duration, it must begin to operate after one Ávalí or wink *i. e.*, practically at once.

अंतोकोडाकोडिट्ठिदिस्स अंतोमुहुत्तमाबाहा ।
संखेज्जगुणविहीणं सव्वजहण्णट्ठिदिस्स हवे ॥ १५७ ॥
अन्तः कोटीकोटिस्थितेः अन्तर्मुहूर्त आबाधा ।
संख्यातगुणविहीनः सर्वजघन्यस्थितेः भवेत् ॥ १५७ ॥

157. The quiescence in a (bondage) duration of one-inter-crore of crore (Ságaras is) one antar-muhúrta. And a numerable part of it (is the quiescence) of the minimum duration of all (the bondages).

पुव्वाणं कोडितिभा-गादासंखेप अद्ध वोत्ति हवे ।
आउस्स य आबाहा ण ट्ठिदिपडिभागमाउस्स ॥ १५८ ॥
पूर्वाणां कोटित्रिभागादासंक्षेपाद्धा वा इति भवेत् ।
आयुषश्च आबाधा न स्थितिप्रतिभाग आयुषः ॥ १५८ ॥

158. The quiescence of the age (Karma) is from one-third of one-crore Púrva years (as maximum) to (the minimum) briefest time (Asankshepáddhá, an innumerable part of an Ávalí or wink). (But note that) in age (the quiescence is) not a proportionate part of the duration, as in other Karmas).

Commentary.

The age Karma is bound at one of the eight declining-times (Apakarshaṇa Kála), see Gatha 517 (Jíva-Kaṇḍa). The maximum age is one crore Púrva years in the case of humans in work-region

(Karma-bhûmi). So the longest quiescence possible cannot be more than one-third of one crore of Púrva years. The maximum celestial and hellish ages are 33 Ságaras and of humans and sub-humans of the enjoyment regions, 3 Palyas. But the celestial and hellish beings bind their next age-Karma 6 months, and the enjoyment region humans and sub-humans 9 months, before death. Therefore their quiescence cannot be more than one-third of this time.

आवलियं आबाहा उदिरणमासिज्ज सत्तकम्माणं ।
परभवियआउगस्स य उदीरणा णत्थि णियमेण ॥ १५९ ॥
आवलिकमाबाधा उदीरणामाश्रित्य सप्तकर्मणाम् ।
परभवीयायुष्कस्य च उदीरणा नास्ति नियमेन ॥ १५९ ॥

159 As to premature operation (Udírná) of the seven Karmas (*i. e.*, all except age) the quiescence (is) one Ávalí, and necessarily (there) is no premature operation of the age (Karma) for the next incarnation (in the present incarnation).

Commentary.

The Ávalí in the Gatha is called Achalávalí or fixed wink, *i. e.* the minimum period of quiescence. Some matter out of the molecules having long duration can be brought to operation prematurely by diminishing their duration. Such Karmas must have a minimum quiescence of one Ávalí before premature operation, Udírná.

आबाहूणियकम्मट्ठिदी णिसेगो दु सत्तकम्माणं ।
आउस्स णिसेगो पुण सगट्ठिदी होदि णियमेण ॥ १६० ॥
आबाधोनितकर्मस्थितिः निषेकस्तु सप्तकर्मणाम् ।
आयुषः निषेकः पुनः स्वकस्थितिः भवति नियमेन ॥ १६० ॥

160. (The number of) drippings (Nisheka) of the seven Karmas (is the number of instants in) the duration of the Karma minus its quiescence. And necessarily the drippings (Nisheka) of the age-Karma is (the number of instants in) its duration.

Commentary.

Dripping is the number of molecules of particular Karma which are shed is one instant. It should be known that Karmic molecules bound at a particular instant begin to operate after passing the quiescence. Then those molecules are distributed over all the instants of the duration minus Ábádhá. In each instant thereafter there is a shedding of a lesser number of molecules than in the former, by a common difference (Chaya). Their proportion and distribution has been illustrated in Gatha No. 5.

आबाहं बोलाविय पढमणिसेगम्मि देय बहुगं तु ।
तत्तो विसेसहीणं बिदियस्सादिमणिसेओत्ति ॥ १६१ ॥

आबाधां वा अपलाप्य प्रथमनिषेके देयं बहुकं तु ।
ततो विशेषहीनं द्वितीयस्यादिमनिषेक इति ॥ १६१ ॥

161. After passing the quiescence, the greatest (number of molecules) should be assigned to the first dripping (of the first Gu̲naháni), (*i. e.*, the greatest number of molecules will be shed in the first instant of any dripping). Then reduce (at each instant) by the common difference (Chaya) or(Nishekha) up to the first dripping of the next Gu̲naháni). (See note to Gatha 5).

बिदिये बिदियणिसेगे हाणी पुव्विल्लहाणिअद्धं तु ।
एवं गुणहाणिं पडि हाणी अद्धद्धयं होदि ॥ १६२ ॥

द्वितीये द्वितीयनिषेके हानिः पूर्वहान्यर्धं तु ।
एवं गुणहानिं प्रति हानिः अर्धार्धं भवति ॥ १६२ ॥

162. In the second (and other) drippings of the second (Gu̲naháni), the common difference (is) half of the common diffierence of the first (Gu̲náhani) and similarly in each Gu̲naháni the common difference (Chaya) is half of that in (the preceding one).

Commentary.

If the unit of bondage be assumed as 6300 molecules, as in note to Gatha 5, and the period of their shedding, after deducting Ábádhá be 48 instants, the number of molecules in the first dripping

of the first Gunáhaní will be 512 and in the last dripping of the last Gunaháni 9 as is clear from the table below :—

	288	144	72	36	18	9	Last
	320	160	80	40	20	10	
	352	176	88	44	22	11	
	384	192	96	48	24	12	
	416	208	104	52	26	13	
	448	224	112	56	28	14	
	480	240	120	60	30	15	
First	512	256	128	64	32	16	
Total	3,200	1,600	800	400	200	100	

(End of Bondage duration).

Fruition-bondage (Anubhága-bandha).

सुहपयडीण विसोही तिव्वो असुहाण संकिलेसेण ।
विवरीदेण जहण्णो अणुभागो सव्वपयडीणं ॥ १६३ ॥
शुभप्रकृतीनां विशुद्ध्या तीव्र अशुभानां संक्लेशेन ।
विपरीतेन जघन्य अनुभागः सर्वप्रकृतीनाम् ॥ १६३ ॥

163. The(most intense and)intense fruition (bondage *i. e.*, anubhága-bandha) of the good Karmas (is caused) by good thought-activity, and of bad (Karmas), by painful thought-activity. And the minimum, (mildest and mild) fruition bondage of all the Karmas by the reverse (of it), (*i.e.*, there is mild fruition-bondage of good and bad-Karmas respectively by painful and good-thought-activity).

बादालं तु पसत्था विसोहिगुणमुक्कडस्स तिव्वाओ ।
वासीदि अप्पसत्था मिच्छुक्कडसंकिलिट्ठस्स ॥ १६४ ॥
द्वाचत्वारिंशत्तु प्रशस्ता विशुद्धिगुणोत्कटस्य तीव्राः ।
द्व्यशीतिः अप्रशस्ता मिथ्योत्कटसंक्लिष्टस्य ॥ १६४ ॥

164. And the maximum (fruition-bondage) of the forty-two good Karmas (is) in the soul with maximum quality of good thought-activity, and of the eighty-two bad (Kar-

mas is) in the soul with the maximum of painful-thought-activity in a wrong-believer (See Gatha 41 to 44 for the names of forty-two and eighty-two sub-classes).

आदाओ उज्जोओ मणुवतिरिक्खाउगं पसत्थासु ।
मिच्छस्य होंति तिव्वा सम्माइट्ठिस्स सेसाओ ॥ १६५ ॥
आतप उद्योतो मानवतिर्यगायुष्कं प्रशस्तासु ।
मिथ्यस्य भवन्ति तीव्राः सम्यग्दृष्टेः शेषाः ॥ १६५ ॥

165. Out of the good (Karmas) the maximum (fruition-bondages) of radiance, phosphorescence, and human and sub-human age (Karmas) are in a wrong-believing (soul with good thought-activity). Of the other (38), in a right-believer (with good thought-activity).

मणुओरालदुवज्जं विसुद्धसुरणिरयआविरदे तिव्वा ।
देवाउ अप्पमत्ते खवगे अवसेसबत्तीसा ॥ १६६ ॥
मनुष्यौदारिकद्विवज्रं विशुद्धसुरनिरयाविरते तीव्राः ।
देवायुरप्रमत्ते क्षपके अवशेषद्वात्रिंशत् ॥ १६६ ॥

166. The maximum (fruition-bondages) of the pairs, human (condition and migratory form), physical (body and limbs) and admantine (ligaments, joints and bones are) in the vowless (right-believing) celestial and hellish being with good thoughts (at the last instant of advanced-thought-attainment Anivritti Karaṇa Labdhi when he transforms the 4 error-feeding passions into the other passions); of the celestial age, in the perfect-vow-stage, and of the remaining thirty-two, in (soul on the) destructive (ladder).

उवघादहीणतीसे अपुव्वकरणस्स उच्चजससादे ।
संमेलिदे हवंति हु खवगस्सऽवसेसबत्तीसा ॥ १६७ ॥
उपघातहीनत्रिंशत् अपूर्वकरणस्य उच्चयशः सातम् ।
संमेलिते भवन्ति हि क्षपकस्यावशेषद्वात्रिंशत् ॥ १६७ ॥

167. These remaining thirty-two (Karmas) in (the soul on) the destructive ladder are the thirty (which cease to

be bound at the end of the 6th part of the 8th stage of) new thought-activity minus the self-destructive (Karma); the high (family), fame, and pleasure (feeling Karmas) being added. (See Gathas 99 and 100).

मिच्छस्संतिमणवयं णरतिरियाऊणि वामणरतिरिये ।
एइंदियआदावं थावरणामं च सुरमिच्छे ॥ १६८ ॥
मिथ्यात्वस्यान्तिमनवकं नरतिर्यगायुषी वामनरतिरश्चि ।
एकेन्द्रियमातापं स्थावरनाम च सुरमिथ्यात्वे ॥ १६८ ॥

168. (The maximum fruition bondage) of the last nine (bondage-cessation Karmas in the wrong-belief stage out of sixteen as in Gatha 95 is) in wrong believing human and sub human (with painful-thought-activity); and of human and sub-human (age Karmas in the celestial, human and sub-human with good thought-activity). And of one-sensed and of immobile, in wrong-believing celestial (with painful-thought-activity), and of radiance (in the same with good thought-activity just six months before the completion of his age).

उज्जोवो तमतमगे सुरणारयमिच्छगे असंपत्तं ।
तिरियदुगं सेसा पुण चदुगमिच्छे किलिट्टे य ॥ १६९ ॥
उद्योतः तमस्तमके सुरनारकमिथ्यके असंप्राप्तम् ।
तिर्यग्द्विकं शेषाः पुनः चतुर्गतिमिथ्ये क्लिष्टे च ॥ १६९ ॥

169. (The maximum fruition bondage) of phosphorescence (Udyota) in (wrong-believing, hellish beings in 7th hell) Mahátama (with good-thought-activity and on the point of attaining subsidential right-belief); of ordinary joints and the two sub-human (condition and migratory form), in a wrong-believing celestial or hellish being; and of the remaining (sixty-eight) in wrong-believers of the four conditions of existence with painful thought-activity.

वण्णचउक्कमसत्थं उवघादो खवगघादि पणवीसं ।
तीसाणमवरबंधो सगसगवोच्छेदठाणम्हि ॥ १७० ॥

वर्णचतुष्कमशस्तमुपघातः क्षपकघाति पञ्चविंशतिः ।
त्रिंशतामवरबन्धः स्वकस्वकव्युच्छेदस्थाने ॥ १७० ॥

170. The bad colour (etc.) four, self-destructive and the twenty-five (Karmas) which are destroyed on the destructive (ladder *i.e.*, five knowledge obscuring, four conation obscuring, sleep and drowsiness, five obstructive, laughter, indulgence, fear, disgust, male inclination and the four perfect-conduct-preventing-passions), the minimum (fruition) bondage of these thirty (is) in the stage of the bondage-cessation of each one of them.

अणथीणतियं मिच्छं मिच्छे अयदे हु बिदियकोधादी ।
देसे तदियकसाया संजमगुणपच्छिदे सोलं ॥ १७१ ॥
अन-स्थानत्रयं मिथ्यात्वं मिथ्ये अयते हि द्वितीयक्रोधादयः ।
देशे तृतीयकषायाः संयमगुणप्रस्थिते षोडश ॥ १७१ ॥

171. (The minimum fruition bondage) of the (four) error-feeding passions, the three, somnambulism (deep sleep and heavy drowsiness) and wrong-belief, in the wrong-belief (stage); and of the second (class of) anger, etc.,(partiai-vow-preventing passions), in the vowless (stage); of the third (class of imperfect vow-preventing) passions, in the partial vow (stage). These sixteen (have a minimum fruition bondage) only in a soul on the point of acquiring the quality of control.

आहारमप्पमत्ते पमत्तसुद्धे य अरदिसोगाणं ।
णरतिरिये सुहुमतियं वियलं वेगुव्वछक्काओ ॥ १७२ ॥
आहारमप्रमत्ते प्रमत्तशुद्धे च अरतिशोकयोः ।
नरतिरश्चि सूक्ष्मत्रयं विकलं वैगूर्वषट्कम्॥ १७२ ॥

172. (The minimum fruition bondage) of assimilative (body and limbs) (occurs) in the perfect vow (stage with painful thought-activity when the soul is on the point of falling down to imperfect vow stage). And of ennui and sorrow, in (a soul) in imperfect vow (stage) with good

thought-activity (when it is on the point of rising to the perfect-vow-stage); and of (the 16 *i.e.*,) the three fine, (common and undevelopables), not-all-sensed (*i. e.*, 2, 3 and 4-sensed genera) and the six fluid (body and limbs, and celestial and hellish conditions and migratory forms and the 4 ages) in the humans and sub-humans.

सुरणिरये उज्जोवोरालदुगं तमतमम्हि तिरियदुगं ।
णीचं च तिगदिमज्झिमपरिणामे थावरेयक्खं ॥ १७३ ॥
सुरनिरये उद्योतौरालद्विकं तमस्तमसि तिर्यग्द्विकम् ।
नीचं च त्रिगतिमध्यमपरिणामे स्थावरैकाक्षम् ॥ १७३ ॥

173. (Minimum fruition bondage) of phosphorescence and the two physical (body and limbs occurs) in celestial and hellish beings; of the two sub-human (condition and migratory form) and (low family) in the (7th hell) Mahátama. And of immobile and one-sensed, in the three conditions (*i. e.*, all four except hellish in souls) with medium thought-activity (*i. e.*, without a maximum of good or of painful thought-activity).

सोहम्मोत्ति य तावं तित्थयरं अविरदे मणुस्सम्हि ।
चदुगदिवामकिलिट्ठे पण्णरस दुवे विसोहीये ॥ १७४ ॥
सौधर्म इति च आतपं तीर्थकरमविरते मनुष्ये ।
चतुर्गतिवामक्लिष्टे पञ्चदश द्वे विशुद्धे ॥ १७४ ॥

174. (Minimum fruition bondage) of radiance (in celestial beings from residential, peripatetic and stellars to the) Saudharma (pair of heavens with painful-thought-activity); of Tírthankara (Karma), in the vowless human (being with painful thought-activity on the point of going to hell); (and) of fifteen (Karmas said in Gatha 175), in wrong-believing (souls) in (all) the four conditions with painful thought-activity; and of the two (said below), in the same with good thought-activity.

परघाददुगं तेजदु तसवण्णचउक्क णिमिणपंचिंदी ।
अगुरुलहुं च किलिट्ठे इत्थिणउंसं विसोहीये ॥ १७५ ॥

परघातद्विकं तेजोद्वि त्रसवर्णचतुष्कं निर्माणपञ्चेन्द्रियम् ।
अगुरुलघु च क्लिष्टे स्त्रीनपुंसकं विशुद्धे ॥ १७५ ॥

175. (Minimum fruition bondage) of (the fifteen good Karmas, *i.e.*,) the two, the other-destr ctive (and respiration), the two electric (and Karmic bodies) and the four mobile, (gross, developable, and individual), (the four good) colour (smell, taste and touch), formation, five-sensed, and not-heavy light in (the souls of four conditions with) painful thought-activity; of (the two bad Karmas) female and common (inclination), in (the same with) good thought-activity. (See previous Gatha).

सम्मो वा मिच्छो वा अट्ठ अपरियत्तमज्झिमो य जदि ।
परियत्तमाणमज्झिममिच्छाइट्ठी दु तेवीसं ॥ १७६ ॥
सम्यग्वा मिथ्यो वा अष्ट अपरिवर्तमध्यमश्च यदि ।
परिवर्तमानमध्यममिथ्यादृष्टिस्तु त्रयोविंशतिः ॥ १७६ ॥

176. (Minimum fruition bondage) of eight (out of the thirty-one Karmas mentioned in next Gatha is), in the right or wrong-believing (soul) with unreturnable medium (Aparivartamána madhyama) thought-activity; and of the (remaining) twenty-three in a wrong-believer with returnable medium (Parivartamána Madhyama) thought-activity.

Commentary.

The thought-activity which goes on continuously increasing or decreasing without retracing its increase or decrease is called unreturnable Aparivartamána. Its stages between its two ends are its medium. And the returnable (Parivartamána) is where the increase or decrease is not continuous, but after increase or decrease for some time there is a change and a return backwards to the thought-activity with which the start was made.

थिरसुहजससाददुगं उभये मिच्छेव उच्चसंठाणं ।
संहदिगमणं णरसुरसुभगादेज्जाण जुम्मं च ॥ १७७ ॥
स्थिरशुभयशस्सातद्विकमुभयस्मिन् मिथ्ये एव उच्चसंस्थानम् ।
संहतिगमनं नरसुरसुभगादेयानां युग्मं च ॥ १७७ ॥

177. (The above said eight sub-classes are the four) pairs, steady (and unsteady), beautiful (and ugly), fame (and notoriety), pleasure (and pain-feeling), (which are bound) in both (right-and wrong-believers); (and the remaining 23, *i.e.*,) high (family), (6), figures, (6) skeletons, (two graceful and awkward) movement, and the (4) pairs, the human and celestial (conditions and migratory forms), amiable (and unprepossessing personality), and impressive (and non-impressive appearance), in a wrong-believer only.

घादीणं अजहण्णोऽणुक्कस्सो वेयणीयणामाणं ।
अजहण्णमणुक्कस्सो गोदे चदुधा दुधा सेसा ॥ १७८ ॥
घातिनामजघन्योऽनुत्कृष्टो वेदनीयनाम्नोः ।
अजघन्य अनुत्कृष्टो गोत्रे चतुर्धा द्विधा शेषाः ॥ १७८ ॥

178. Of the non-minimum (fruition-bondage) of the (four) destructive (Karmas), of the non-maximum of the feeling and body-making (Karma), of the non-minimum and non-maximum of family (Karma), (there are) four kinds (begun, unbegun, lasting and transient). (And) of the remaining, (*i.e.*, minimum, maximum, and non-maximum of 4 destructive Karmas; maximum, minimum and non-minimum of feeling and body-Karmas, and the minimum and maximum of family Karma, each is) of two kinds (begun and transient).

Commentary.

This can be tabulated as follows:—

Note. Max = Maximum. Non-max = Non-maximum. Min = minimum. Non-Min = Non-minimum. 4 = Begun, un-begun, lasting and transient. 2 = begun and transient.

Knowledge-obscuring.	Conation-obscuring	Feeling	Deluding	Age	Body making	Family.	Obstructive.
Max 2	Max. 2	Max. 2	Max 2	Max. 2	Max. 2	Max. 2	Max. 2
Non-max. 2	Non-max 2	Non-max. 4	Non-max 2	Non-max 2	Non-Max. 4	Non-max 4	Non-max. 2
Non-min. 4	Non-min. 4	Non-min. 2	Non-min. 4	Non-min. 2	Non min. 2	Non-min. 4	Non-min. 4
Min 2	Min. 2	Min. 2	Min. 2	Min 2	Min 2	Min 2	Min 2

सत्थाणं धुवियाणमणुक्कस्समसत्थगाण धुवियाणं ।
अजहण्णं च य चदुधा सेसा सेसाणयं च दुधा ॥ १७९ ॥

शस्तानां ध्रुवाणामनुत्कृष्ट अशस्तकानां ध्रुवाणाम् ।
अजघन्यश्च च चतुर्धा शेषाः शेषाणां च द्वेधा ॥ १७९ ॥

179. Out of the (51) lasting (Karmas as in Gatha 124), of the non-maximum (fruition bondage) of the (8) good (Karmas, *i. e.*, of electric and Karmic bodies, not-heavy-light, formation and good colour, smell, taste, and touch); and of the non-minimum of the (remaining 43, *i.e.*,) bad lasting Karmas, (*i.e.*, 5 knowledge and 9 conation obscuring and 5 obstructive Karmas, wrong-belief, 16 passions, fear and disgust, the four bad colour, smell, taste, and touch, and self-destructive Karmas)—(of each of these there are) four kinds (begun, unbegun, lasting and transient). And of the remaining, (*i.e.*, of maximum, minimum and non-minimum of the 8 good, and the minimum, maximum and non-maximum of the 43 bad Karmas), (each is) of two kinds (begun and transient). And of the remaining, (*i.e.*, the non-lasting 73 out of 120, of minimum, non-minimum maximum and non-maximum of each there are 2 kinds, begun and transient).

Commentary.

51. The lasting Karmas are only 47 as in Ghatha 124; but as the colour, smell, taste and touch are counted twice as good and bad, the number is given as 51 instead of 47. The table is as follows :

Lasting 8.	Lasting 43.	Transient 73
Max. 2.	Max. 2.	Max. 2.
Non-Max. 4.	Non-Max. 2.	Non-Max. 2.
Non-Min. 2.	Non-Min. 4.	Non-Min. 2,
Min. 2.	Min. 2.	Min. 2.

सत्ती य लदादारूअट्ठीसेलोवमाहु घादीणं।
दारुअणंतिमभागोत्ति देसघादी तदो सव्वं ॥ १८० ॥

शक्तिश्च लतादार्वस्थिशैलोपमा आहुः घातिनाम्।
दार्वनन्तिमभाग इति देशघाति ततः सर्वम् ॥ १८० ॥

180. The power (of fruition of the (4) destructive (Karmas, *i.e.*, knowledge-and conation obscuring, deluding and obstructive Karmas) is said to be like the creepers (Latá), wood (Dáru), bone (Asthi), and stone (Páshāṇa), (where the hardness increases at every step). And (from the creeper degree) up to an infinite part of the wood (degree) the degrees are partially-destructive (Desha Ghâti), and all (the degrees) beyond that, (aer all-destructive Sarvaghâti).

Commentary.

Partially-destructive Karmas are those which do not wholly destroy the qualities of the soul. Except the deluding Karmas, their destructive-subsidence always exists in a greater or less degree, resulting in some quality of the soul being unobscured, while all-destructive Karmas are those which totally obscure the quality of a soul, which can only be exposed by their full destruction. For example, perfect knowledge-obscuring Karma is all-destructive. Until it is destroyed, not a bit of perfect knowledge is possible. Sensitive and scriptural knowledge-obscuring Karmas are partially-destructive. Their destructive-subsidence always exists in every mundane soul; therefore each soul from one-sensed to five sensed has got some sensitive and letterless scriptural knowledge.

देसोत्ति हवे सम्मं तत्तो दारूअणंतिमे मिस्सं।
सेसा अणंतभागा अट्ठिसिलाफड्ढया मिच्छे ॥ १८१ ॥

देश इति भवेत् सम्यक्त्वं ततः दार्वनन्तिमे मिश्रम्।
शेषा अनन्तभागा अस्थिशिलास्पर्द्धका मिथ्यात्वे ॥ १८१ ॥

181. This partially (destructive power of fruition, represented by the whole of the creeper class and an infinite part of the wood class so far as the right-belief-deluding

Karmas is concerned, clouds the right-belief and) forms the Samyaktva (Prakriti or right-belief-slightly-clouded by wrong-belief, sub-class of right-belief deluding Karma).

An infinite part of that(which is left of the) wood(class), (forms) the mixed (right-and-wrong-belief, Samyaktva-mithyátva sub-class of the right-belief-deluding Karma). The remaining infinite parts (of wood class and the whole of) the bone (and) the stone (classes of) powers of fruition (form) the wrong-belief (Mithyátva sub-class of the right-belief-deluding Karma).

Commentary.

The wholly destructive power of fruition is separate for the mixed-right-and-wrong-belief sub-class of the right-belief deluding Karma. The following chart shows the distribution of the four classes of the power of fruition over the 3 sub-classes of the right-belief-deluding-Karma.

s = Stone. b = Bone. w = Wood. c = Creeper. x = Infinite.

Wrong-belief fruition.	Mixed fruition.	Clouded right-belief fruition.
s. b. $w - \left\{ \frac{w}{x} + \frac{w - \frac{w}{x}}{x} \right\}$	$\frac{w - \frac{w}{x}}{x}$	$\frac{w}{x}$ c.

The following chart shows that the harder or intenser kind of fruition always includes the softer or milder kind; but not *vice versa*. For example wrong-belief may be of 3 degrees of fruition:—

(1) Of the utmost intensity represented by the hardness of stone. This includes the hardness of bone and the maximum hardness of wood.

(2) Of the intensity represented by the hardness of bone. It includes the maximum hardness of wood.

(3) Of the intensity represented by the maximum hardness of wood.

Similarly right-belief-clouded by wrong-belief is of 2 kinds:—

(1) Of the softness of the young wood. This includes the softness of a creeper.

(2) Of the softness of a creeper which necessarily excludes even the comparative hardness of soft young-wood.

It would be seen that the intensity of mixed-right-and-wrong-belief is represented only by the medium hardness of wood. It will have infinite degrees of hardness, but its hardness as a class remains milder than the hardness of a bone and intenser than the hardness or softness of a creeper. See chart below :—

Wrong-belief.				Mixed-belief.	Clouded-right-belief.	
Stone.		Bone.	Wood-part.	Wood-part.	Woodpart.	Creeper.
Bone.	Wood-part.	Wood-part.			Creeper.	

आवरणदेसघादंतरायसंजलणपुरिससत्तरसं ।
चदुविधभावपरिणदा तिविधा भावा हु सेसाणं ॥ १८२ ॥
आवरणदेशघात्यन्तरायसंज्वलनपुरुषसप्तदश ।
चतुर्विधभावपरिणताः त्रिविधा भावा हि शेषाणाम् ॥ १८२ ॥

182. The seventeen (sub-classes of) partially destructive Karmas, (*i. e.*) the (7) (partially destructive, *i.e.* 4 knowledge and 3 conation) obscuring, (the 5) obstructive, the (4) perfect-right-conduct-preventing passions, and the masculine sex inclination are modified in the 4 kinds of thought activity, (*i.e.*, have the 4 kinds of intensity of fruition corresponding to the hardness of creeper, wood, bone, and stone, the higher hardness of course including the lower as given in the diagram below). And the others have 3 kinds of thought-activity.

Commentary.

The destructive sub-classes of Karmas are 47, 5 knowledge obscuring, 9 conation-obscuring, 28 deluding and 5 obstructive. Of these 17 partially-destructive are dealt with above. They have all the four degrees of intensity. Two, namely the right-wrong-belief, and clouded right-belief are not bound at all. They merely appear in the bondage of wrong-belief, and emerge as distinct sub-classes in the operation of the wrong-belief sub-class; *i. e.*, the bondage is only of wrong-belief; but its operation is in the form of all these 3 sub-classes, if the wrong-believer from the 1st stage of

wrong-belief by the subsidence of Karmas, attains right-belief and passes on to the 4th stage. This subsidence lasts for one Antar-muhûrta and in this interval the matter of the wrong-belief-Karma splits up into the 3 kinds of, wrong-belief, right-wrong-belief, and clouded-right-belief. After the antar-mûhurta of subsidence, the soul passes into the stage corresponding to any of these three, which-ever may come into operation. It is thus that although the bondage is of wrong-belief only, the operation is of the three-sub-classes.

The four kinds of intensity as they are distributed in the above 3 sub-classes have been dealt with in Gatha 181.

Thus leaving these 20 aside, we are left with 27. These may be considered in two groups, 19 of wholly destructive and 8 of partially destructive. In the 19 wholly destructive, *i.e.*, in perfect knowledge-obscuring, perfect-conation-obscuring, somnambulism, deep sleep, heavy drowsiness, sleep and drowsiness, and in the 12, *i. e.*, error-feeding, partial and total vow-preventing classes of the 4 passions anger, pride, deceit and greed, there are only 3 degrees of fruition in intensity corresponding to the hardness of stone, bone, and wood as given in the chart below:—

And in the 8 partially destructive minor passions, *i. e.*, all the nine except male inclination, there are only 3 degrees of intensity of fruition corresponding to stone, bone and wood as given below :—

Notice that in the 3 degrees of the 19, creeper is omitted ; but it is included in the 3 degrees of the eight.

A partially destructive sub-class at its lowest may have a very very mild intensity like the softness of the creeper. But even the lowest kind of a wholly destructive Karma in intensity is like the medium hardness of wood.

The 17 partially destructive.				The 8 partially destructive.			19 wholly destructive		
Stone				Stone.			Stone		
Bone.	Bone.			Bone.	Bone		Bone.	Bone.	
Wood.	Wood	Wood.		Wood.	Wood.	Wood.	Wood	Wood.	Wood.
Creeper.	Creeper.	Creeper.	Creeper.	Creeper.	Creeper.	Creeper.	...	...	...

अवसेसा पयडीओ अघादिया घादियाण पडिभागा ।
ता एव पुण्णपावा सेसा पावा मुणेयव्वा ॥ १८३ ॥

अवशेषाः प्रकृतयः अघातिका घातिकानां प्रतिभागाः ।
ता एव पुण्यपापाः शेषाः पापा मन्तव्याः ॥ १८३ ॥

183. The remaining non-destructive classes (are) with (3) divisions like the destructive (Karmas). (And) these alone (are classified (into) merit (and) demerit. The others, (*i. e*, destructive) should be known (to be only) demerit.

गुडखंडसक्करामियसरिसा सत्था हु णिंबकंजीरा ।
विसहालाहलसरिसाऽसत्था हु अघादिपडिभागा ॥ १८४ ॥

गुडखण्डशर्करामृतसदृशाः शस्ता हि निम्बकाञ्जीराः ।
विषहालाहलसदृशा अशस्ता हि अघातिप्रतिभागाः ॥ १८४ ॥

184. The merit sub-classes of the) non-destructive (Karmas have their) divisions (of fruition) like molasses, candy, sugar, and nectar. The demerit (sub-classes have) like Neem, Kánjíra, poison (Visha) deadly poison (Háláhala).

Commentary.

Of the total 148 sub-classes, only 120 are bound, *i. e.*, all except the right-wrong-belief, and clouded-right-belief, sub-classes of the right-belief deluding Karma ; 5 molecular bondages, 5 interfusions, and 16 out of 20 sub-classes of touch, taste, smell and colour.

All the 120 operate, but in its operation the wrong-belief sub-class of right-belief-deluding Karma is spilt in three parts ; therefore the bondage is of 120, but the operation is of 122. Of these 122, 47 are destructive. They are 5 knowledge-obscuring, 9 conation-obscuring, 28 deluding and 5 obstructive. The rest *i. e.*, 75 are non-destructive. Of these 75, 42 involve merit and 33 demerit. But as all Karmas are material and matter has always some kind of touch. taste, smell and colour, these four must be added to these 33, thus making the demerit sub-classes 37.

The degrees of fruition of the 42 merit and 37 demerit sub-classes are of 3 kinds. The lowest degree of merit or of demerit

alone is absent Each of the higher degrees includes the lower one.
This is shown in the diagram given below :—

Fruition for 42 merit sub-classes.			Fruition for 37 demerit sub-classes.		
Nectar			Deadly poison.		
Sugar	Sugar		Poison	Poison	
Candy	Candy	Candy	Kánjíra	Kánjíra	Kánjíra.
Molasses	Molasses	Molasses	Neem	Neem	Neem

End of Fruition Bondage.

Beginning of molecule-bondage, (Pradesha Bandha).

एयक्खेत्तोगाढं सव्वपदेसेहिं कम्मणो जोग्गं ।
बंधदि सगहेदूहिं य अणादियं सादियं उभयं ॥ १८५ ॥

एकक्षेत्रावगाढं सर्वप्रदेशैः कर्मणो योग्यम् ।
बध्नाति स्वकहेतुभिश्च अनादिकं सादिकमुभयम् ॥ १८५ ॥

185. (The soul) binds by causes brought about by itself to all its units (Pradeshas) (the Karmic molecules) fit to become Karmas which occupy one-body-extent (Eka Kshetra). (These molecules are) unbegun (Anádi), begun (Sádi), or both (ubhaya).

Commentary.

In the above definition of molecule Eka Kshetra, one-body-extent is the space occupied by the lowest possible body of a fine undevelopable common soul; see No. 1 in the table under Gatha 101 of Jiva Kanḍa page 76). This is in contra-distinction to Aneka-kshetra or not-one-body-extent which is all the space except the one-body-extent.

Yogyam-fit to become Karma. Karmic molecules (Karma Varganá) are dead matter They never become living But they can be united by the living soul with itself; and then they are called Karmas.

Svaka-hetubhih—The soul is alone responsible for all its activity which is the real cause of the bondage of Karmic matter. Five such

causes are given in Jain Siddhanta, Wrong-belief, Mithyátva; Vowlessness, Avirata; Carelessness, Pramáda; Passions, Kasháya; and Virbration, Yoga.

Anádi or "Unbegun" molecules are those which never have been bound to any soul. This can be easily understood, when we remember that molecules of other kinds of matter are constantly being transformed into Karmic molecules, which are obviously virgin of all bondage.

Sádi or "begun" are those molecules whose bondage has already begun, *i. e.*, which have been bound already to some soul or other and having been shed by that are bound again. Roughly the anonlogy is the same as that of new and second hand clothes.

एयसरीरोगाहियमेयक्खेत्तं अणेयखेत्तं तु ।
अवसेसलोयखेत्तं खेत्तणुसारिट्ठियं रूवी ॥ १८६ ॥

एकशरीरावगाहितमेकक्षेत्रमनेकक्षेत्रं तु ।
अवशेषलोकक्षेत्रं क्षेत्रानुसारिस्थितं रूपि ॥ १८६ ॥

186. The space occupied by one body (*i. e.*, the body of a fine completely undevelopable common vegetable, Súkshama, Labdhyaparyáptaka Nigoda), (is) one-body-extent (Eka-Kshetra). The rest of the universal space (is) not-one-body-extent (Aneka-Kshetra), (and) the material (Rúpi) Karma is located according to (these two) extents.

एयाणेयक्खेत्तट्ठियरूविअणंतिमं हवे जोग्गं ।
अवसेसं तु अजोग्गं सादि अणादी हवे तत्थ ॥ १८७ ॥

एकानेकक्षेत्रस्थितरूप्यनन्तिमं भवेत् योग्यम् ।
अवशेषं तु अयोग्यं सादि अनादि भवेत् तत्र ॥ १८७ ॥

187. An infinite part of the matter which is located in one-body and not-one-body-extent is fit (for becoming Karma). The rest is unfit. Each (is) begun (Sádi) and unbegun (Anádi).

Commentary.

Thus there are 3 pairs of distinctions:—One-body and not-one-body-extent; fit and unfit to become Karma; and begun and un-begun; and there are 8 divisions (2 × 2 × 2):—

1, 2. One-body-extent, fit, begun and unbegun.
3, 4. One-body-extent, unfit, begun and unbegun,
5, 6. Not-one-body-extent, fit, begun and unbegun,
7, 8. Not-one-body-extent, unfit, begun and unbegun.

जेट्ठे समयपबद्धे अतीदकाले हदेण सव्वेण ।
जीवेण हदे सव्वं सादी होदित्ति णिद्दिट्ठं ॥ १८८ ॥

ज्येष्ठे समयप्रबद्धे अतीतकालेन हतेन सर्वेण ।
जीवेन हते सर्वं सादि भवतीति निर्दिष्टम् ॥ १८८ ॥

188. The maximum unit of bondage (Samaya Prabaddha) multiplied by (the instants of) past time, (the product) being multiplied by the total (number of) souls is the begun (Sádi or second-hand Karmic matter). So it is has been said.

Commentary.

Jyestha—The maximum unit of bondage is that which is produced by the maximum vibratory activity of the soul. All begun or second-hand Karmic matter is that which has been bound to any soul at least once. Therefore the whole of it must be included in the total matter which has been bound to all the souls. If we suppose every instant of their existence to have been one of activity corresponding to maximum bondage, its maximum bondage is possible, but it is not actually maximum bondage. This is so because every soul in every instant of its existence is not necessarily with the maximum vibratory thought-activity. Therefore the begun or second-hand Karmic matter must be less than the above product.

सगसगखेत्तगयस्स य अणंतिमं जोग्गदव्वगयसादी ।
सेसं अजोग्गसंगयसादी होदित्ति णिद्दिट्ठं ॥ १८९ ॥

स्वकस्वकक्षेत्रगतस्य च अनन्तिमं योग्यद्रव्यगतसादि ।
शेषमयोग्यसंगतसादि भवतीति निर्दिष्टम् ॥ १८९ ॥

189. The fit end begun matter is an infinite part of the (whole begun) matter which exists in the extent of each (whether it be one-body or not-one-body extent, Eka, or Aneka Kshetra). The rest is unfit and begun matter. So it has been said.

सगसगसादिविहीणे जोग्गाजोग्गे य होदि णियमेण ।
जोग्गाजोग्गाणं पुण अणादिदव्वाण परिमाणं ॥ १९० ॥

स्वकस्वकसादिविहीने योग्यायोग्ये च भवति नियमेन ।
योग्यायोग्यानां पुनः अनादिद्रव्याणां परिमाणम् ॥ १९० ॥

190. The quantity of unbegun, fit, and unfit matter, (respectively) is necessarily the (total) fit and unfit matter, minus it own respective begun (matter).

Commentary.

Matter is of two kinds, fit for Karmic bondage or unfit for Karmic bondage. Each is of two kinds (1) begun or Sádi which was bound and then shed off and (2) unbegun or Anádi, which has not yet been bound. This mundane soul at every instant absorbs fit matter sometimes begun, sometimes unbegun, sometimes mixed.

सयलरसरूवगंधेहिं परिणदं चरमचदुहिं फासेहिं ।
सिद्धादोऽभव्वादोऽणंतिमभागं गुणं दव्वं ॥ १९१ ॥

सकलरसरूपगन्धैः परिणतं चरमचतुर्भिः स्पर्शैः ।
सिद्धादभव्यादनन्तिमभागं गुणं द्रव्यम् ॥ १९१ ॥

191. (The number of molecules of Karmic) matter (in a unit of bondage is) an infinite part of the liberated souls or (infinite) times (the number of souls) incapable (of being liberated), (and each molecule) is modified as to all the (five) tastes, and colours, the (2) smells, and the last four (kinds of) touch (*i. e.*, rough, smooth, cold and hot).

Commentary.

One unit of bondage consists of molecules so fine that it is not possible to appertain to it the four conditions of touch, *i. e.*, heavy and light, hard and soft. It is modified into other conditions of touch, all kinds of taste, colour and smell.

आउगभागो थोवो णामागोदे समो तदो अहियो ।
घादितियेवि य तत्तो मोहे तत्तो तदो तदिये ॥ १९२ ॥

आयुष्कभागः स्तोकः नामगोत्रे समः ततः अधिकः ।
घातित्रयेपि च ततः मोहे ततः ततः तृतीये ॥ १९२ ॥

192. (The above unit of bondage is transformed into the 8 classes of Karmas as follows):—

The age part (is) the least. The body and family (Karmas are) equal, (but) more than that (*i. e.*, the age Karma). And the three destructive (obstructive, conation and knowledge obscuring are) also (equal), (but more) than that (*i. e.*, the body or family Karma). The deluding Karma (is more) than that (*i. e.*, any of these three destructive Karmas). (And) the third (*i. e.*, the feeling Karma is more) than that (*i. e.*, the deluding Karma).

Commentary.

Note that the transformation into the age Karma is possible only in the 8 "declining-times" Apakarsha-Kála (see Jíva Kánḍa Gatha 518 page 258). Otherwise the unit of bondage is transformed into the remaining 7 Karmas up to 9th stage. In the 10th there is no transformation into the Deluding Karma. In the 11th, 12th and 13th stages the transformation is only into the pleasure (Sátá) Feeling (Vedaníya) Karma.

सुहदुक्खणिमित्तादो बहुणिज्जरगोत्ति वेयणीयस्स ।
सव्वेहिंतो बहुगं दव्वं होदित्ति णिद्दिट्ठं ॥ १९३ ॥
सुखदुःखनिमित्तात् बहुनिर्जरक इति वेदनीयस्य ।
सर्वेभ्यः बहुकं द्रव्यं भवतीति निर्दिष्टम् ॥ १९३ ॥

193. Owing to (continuous) causes for pleasure and pain, (there is) much shedding of (feeling-Karma), therefore the largest (part of Karmic) matter is appropriated by feeling-Karma. So it has been said.

Commentary.

In every instant of our life there is a feeling of pleasure or pain. These two feelings predominate all other sensations. The operation and fruition of every Karma implies shedding of its Karmic matter. There is thus a continuous and considerable shedding of the feeling Karmas.

सेसाणं पयडीणं ठिदिपडिभागेण होदि दव्वं तु ।
आवलिअसंखभागो पडिभागो होदि णियमेण ॥ १९४ ॥

शेषाणां प्रकृतीनां स्थितिप्रतिभागेन भवति द्रव्यं तु ।
आवल्यसंख्यभागः प्रतिभागो भवति नियमेन ॥ १९४ ॥

194. The matter of the remaining (7) classes, is proportionate to the duration (of each). And the common divisor is necessarily an innumerable part of an Ávalí.

बहुभागे समभागो अट्ठण्हं होदि एक्कभागम्हि ।
उत्तकमो तत्थवि बहुभागो बहुगस्स देओ दु ॥ १९५ ॥

बहुभागे समभागः अष्टानां भवति एकभागे ।
उक्तक्रमः तत्रापि बहुभागो बहुकस्य देयस्तु ॥ १९५ ॥

195. The greater part (of the whole Karmic matter) is (given) in equal parts to the eight classes. Treat the remaining one part of this also in the same manner stated (in Jíva Kánḍa on page 251). Of this also the greater part should be given to one with the largest (matter).

Commentary.

Let one unit of bondage be equal to u, and innummerable part of an Ávalí=9.

One part is $\frac{u}{9}$, Then the remaining parts are $\frac{8u}{9}$, it is called Bahu-Bhága.

It should be divided equally into 8 Karmas; then each will have as below :—

Feeling.	Deluding	Knowledge-obscuring	Conation obscuring	Obstructive	Family	Body	Age.
$\frac{8u}{9\times8}$	$\frac{8u}{9\times8}$	$\frac{8u}{9\times8}$	$\frac{8u}{9\times8}$	$\frac{8u}{9\times8}$	$\frac{8u}{9\times8}$	$\frac{8u}{9\times8}$	$\frac{8u}{9\times8}$
add	add	add	add	add	add	add	add
$\frac{8u}{9^2}$	$\frac{8u}{9^3}$	$\frac{8u}{9^4\times3}$	$\frac{8u}{9_4\times3}$	$\frac{8u}{9^4\times3}$	$\frac{8u}{9^5\times2}$	$\frac{8u}{9^5\times2}$	$\frac{u}{9^5}$

Remaining part $\frac{u}{9}$ should again be divided by 9 leaving one part, all other parts *i. e.*, Bahu-bhága $=\frac{8u}{9\times9}$. It should be added to that which has the greatest matter *i. e.*, to Feeling-Karma as above. Again the remaining part $\frac{u}{9^2}$ being divided by 9, all the parts leaving one *i. e.*, $\frac{8u}{9^3}$ should be assigned to deluding-Karma. Again, the balance $\frac{u}{9^3}$ divided by 9; all but one is equal to $\frac{8u}{9^4}$. This should be equally divided into 3 and distributed to knowledge and conation obscuring, and obstructive Karmas. The balance $\frac{u}{9^4}$ is again divided by 9; all but one part is equal to $\frac{8u}{9^5}$. This should be equally divided into two and assigned to family and body-making Karmas. The balance should be given to Age-Karma.

उत्तरपयडीसु पुणो मोहावरणा हवंति हीणकमा।
अहियकमा पुण णामाविग्घा य ण भंजणं सेसे ॥ १६६ ॥
उत्तरप्रकृतिषु पुनः मोहावरणा भवन्ति हीनक्रमाः ।
अधिकक्रमाः पुनः नामविघ्नाश्च न भञ्जनं शेषे ॥ १६६ ॥

196. (As to matter) of the sub-classes; (that of each sub-class) of (each of) the deluding, (and knowledge and conation) obscuring Karma is (gradually) decreasing in due order. And (that of each sub-class) of the body and obstructive Karma is (gradually) increasing in due order. (Among sub-classes) of the remaining (*i. e.*, feeling, family and age-Karmas there is) no distribution (of matter).

Commentary.

In one instant there is bondage of either pleasure or painfeeling; of high or low family and of one of the 4 kinds of age-Karma. Therefore there is no distribution in sub-classes of feeling, family and age-Karma. Let us take an example of decreasing matter. The matter of scriptural knowledge-obscuring Karma is less than that of the sensitive knowledge obscuring Karma and the matter of visual knowledge-obscuring Karma is less than that of the scriptural knowledge-obscuring Karma.

As example of increasing matter, the matter of gain-obstructive Karma is more than that of charity-obstructive Karma; and that of enjoyment-obstructive Karma is more than that of the gain-obstructive Karma; and so on.

सव्वावरणं दव्वं अणंतभागो दु मूलपयडीणं।
सेसा अणंतभागा देसावरणं हवे दव्वं ॥ १९७ ॥

सर्वावरणं द्रव्यमनन्तभागस्तु मूलप्रकृतीनाम्।
शेषा अनन्तभागा देशावरणं भवेत् द्रव्यम् ॥ १९७ ॥

197. The matter of the total obscuring (or wholly-destructive Sarva-Gháti sub-classes) of the root-classes (*i.e.*, of knowledge and conation obscuring and deluding classes is) an infinite part (of the total of its class). The remaining infinite parts are the matter of the partially-obscuring (or destructive Desha Gháti sub-classes).

Commentary.

Although sensitive, scriptural, visual, and mental knowledge-obscuring and ocular, non-ocular and visual conation-obscuring; and perfect conduct-preventing 4 passions, and 9 quasi passions, sub-classes are partially-destructive, yet each of them contains some matter which fully obscures the nature of all. Where Sarva-Gháti is operative also, one cannot have a bit of its opposite nature, for example one-sensed beings have not got ocular conation, because there is operation of matter of all ocular-conation-obscuring Karmas.

देसावरणण्णोण्णब्भत्थं तु अणंतसंखमेत्तं खु।
सव्वावरणधणट्ठं पडिभागो होदि घादीणं ॥ १९८ ॥

देशावरणान्योन्याभ्यस्तं तु अनन्तसंख्यामात्रं खलु।
सर्वावरणधनार्थं प्रतिभागो भवति घातिनाम् ॥ १९८ ॥

198. And certainly the Anyonyá-bhyasta-Ráshi of the partially-destructive (sub-classes) is also infinite in number. To find out the total (number of molecules) of the wholly-destructive (sub-classes it) is the common divisor for the destructive Karmas.

Commentary.

Obviously the distinction of partially-destructive, Desha-Ghâti and wholly-destructive Sarva-Ghâti applies only to the sub-classes of 4 destructive Karmas. So does also the distinction as to the 4 degrees of intensity of fruition, as examplified by the degrees of hardness of stone, bone, wood and creeper. The hardness of a creeper and an infinite part of wood is confined to the partially destructive Karmas. Beyond that there are the wholly destructive, see Gatha 180.

Let 3100 be the whole matter bound in one instant, 40 instants be the duration, Nana Guṇahâni = 5, Guṇahâni = 8, than 2 Guṇahâni = 16 and Anyonyâ bhastarâshi = 32.

Then 3100 ÷ (32 − 1) = 100 = the number of molecules in last Guṇahâni of stone kind of matter.

Then five Gunâhânis will be 100 + 200 + 400 + 800 + 1,600. Total = 3,100.

Here 1,600 molecules is the number of creeper kind of partially destructive Karmas. A little more than this 1,600, *i.e.*, 1,600 adding something equal to infinite part of wood kind is the total number of molecules of partially destructive Karmas. The remaining is the number of molecules of wholly destructive Karmas.

सव्वावरणं दव्वं विभंजणिज्जं तु उभयपयडीसु ।
देसावरणं दव्वं देसावरणेसु णेविदरे ॥ १६६ ॥
सर्वावरणं द्रव्यं विभञ्जनीयं तु उभयप्रकृतिषु ।
देशावरणं द्रव्यं देशावरणेषु नैवेतरस्मिन् ॥ १६६ ॥

199. The wholly-destructive matter should be distributed among both the sub-classes (*i.e.*, wholly and partially destructive sub-classes). The partially-destructive matter (should be distributed) among the partially-destructive sub-classes, but never in the other (*i. e.*, wholly-destructive sub-classes).

Commentary.

Infinite part of the molecules of any destructive Karma is the number of wholly-destructive-matter and the remaining many parts is that of partially-destructive matter. The molecules of wholly-destructive, are to be distributed to both sub-classes of wholly and partially-destructive, but the partially-destructive matter should only be given to themselves.

बहुभागे समभागो बंधाणं होदि एक्कभागम्हि ।
उत्तकमो तत्थवि बहुभागो बहुगस्स देओ दु ॥ २०० ॥
बहुभागे समभागो बन्धानां भवति एकभागे ।
उक्तक्रमः तत्रापि बहुभागः बहुकस्य देयस्तु ॥ २०० ॥

200. The many—parts Bahu-bhága (of the whole) are given in equal parts to those (sub-classes which are) bound (in the same instant). Treat (the remaining) one part in the same way. Of this also the many parts should be given to one with the greatest (matter).

(The process is the same as in note to Gatha 195 q. v).

घादितियाणं सगसगसव्वावरणीयसव्वदव्वं तु ।
उत्तकमेण य देयं विवरीयं णामविग्घाणं ॥ २०१ ॥
घातित्रयाणां स्वकस्वकसर्वावरणीयसर्वद्रव्यं तु ।
उक्तक्रमेण च देयं विपरीतं नामविघ्नानाम् ॥ २०१ ॥

201. (In the sub-classes) of the 3 destructive (*i. e.*, knowledge-and-conation, obscuring and deluding Karmas) all the wholly-destructive matter of each should be distributed in the above order, (*i. e.*, less and less). And the reverse (of this) for the body and obstructive (Karmas).

Commentary.

Let the matter of knowledge-obscuring Karma $= \frac{u}{8}$. Let I be equal to infinite as seen by the Conquerors.

Then $\frac{u}{8 \times I}$ is wholly-destructive, Sarvaghâti, matter ; and the remaining $= \frac{u}{8} - \frac{u}{8I} = \frac{u\,(I-1)}{8I}$ is partially-destructive Deshaghâti. This wholly-destructive matter should be divided by an innumerable part of an Ávalí which is equal to 9. Then it is equal to $\frac{u}{8I \times 9}$; the remaining many parts $= \frac{u \times 8}{8I \times 9}$.

This should be equally divided into 5 sub-classes of knowledge-obscuring Karma as below :—

Divisions of wholly-destructive matter.

Sensitive-knowledge-obscuring.	Scriptural-knowledge-obscuring.	Visual-knowledge-obscuring.	Mental-knowldge-obscuring.	Perfect-knowledge-obscuring.
$\frac{8u}{8I \times 9 \times 5}$	$\frac{8u}{8I \times 9 \times 5}$	$\frac{8u}{8I \times 9 \times 5}$	$\frac{8u}{8I \times 9 \times 5}$	$\frac{8u}{8I \times 9 \times 5}$
add	add	add	add	add
$\frac{8u}{8I \times 9^2}$	$\frac{8u}{8I \times 9^3}$	$\frac{8u}{8I \times 9^4}$	$\frac{8u}{8I \times 9^5}$	$\frac{u}{8I \times 9^5}$

Again that one part $\frac{u}{8I \times 9}$ should again be divided by an innumerable part of an Ávalí which is equal to 9 and many parts should be allotted to sensitive-knowledge-obscuring. The remaining be again divided by the same, many parts to scriptural knowledge-obscuring, and so on. The last balance to perfect-knowledge-obscuring Karma ; as in the above chart.

Now the partially destructive $= \frac{u(I-1)}{8I}$. This should be divided into 4 partially-destructive Karmas like the above process.

Let $\frac{\text{Ávalí}}{\text{innumerable}} = 9$.

Then being divided by 9, many parts $= \frac{8u(I-1)}{8I \times 9}$.

This should be equally divided into 4 as below :—

Divisions of partially-destructive matter.

Sensitive.	Scriptural.	Visual.	Mental.
$\frac{8u(I-1)}{8I \times 9 \times 4}$	$\frac{8u(I-1)}{8I \times 9 \times 4}$	$\frac{8u(I-1)}{8I \times 9 \times 4}$	$\frac{8u(I-1)}{8I \times 9 \times 4}$
add	add	add	add
$\frac{8u(I-1)}{8I \times 9^2}$	$\frac{8u(I-1)}{8I \times 9^3}$	$\frac{8u(I-1)}{8I \times 9^4}$	$\frac{u(I-1)}{8I \times 9^4}$

Then the balance $\frac{u(I-1)}{8I \times 9}$ being again divided by 9, the many parts should be given to sensitive, the balance $\frac{u(I-1)}{8I \times 9^2}$ divided again by 9, many parts to scriptural and so on. The balance to mental.

Similarly the matter of conation-obscuring Karma should be divided into wholly and partially-destructive sub-classes.

As to obstructive Karma, all its sub-classes are partially-destructive. So it should be distributed in them only.

Let the whole matter = $\frac{u}{8}$ and an innumerable part of an Ávalí = 9 which is the divisor, then $\frac{u}{8} \div 9 = \frac{u}{8 \times 9}$ is one part, and Bahubhága or many parts = $\frac{8u}{9}$. It should be equally divided into 5 sub-classes as below :—

Charity obstructive.	Gain-obstructive.	Consumable-enjoyment-obstructive.	Non-consumable-enjoyment-obstructive.	Power-obstructive.
$\frac{8u}{9 \times 5}$ add $\frac{u}{8 \times 9^5}$	$\frac{8u}{9 \times 5}$ add $\frac{8u}{8 \times 9^5}$	$\frac{8u}{9 \times 5}$ add $\frac{8u}{8 \times 9^4}$	$\frac{8u}{9 \times 5}$ add $\frac{8u}{8 \times 9^4}$	$\frac{8u}{9 \times 5}$ add $\frac{8u}{8 \times 9^3}$

Then again $\frac{u}{8 \times 9}$ divided by 9, Bahubhága should be given to the last sub-class. The balance should again be treated in the same manner. Lastly the balance should be given to charity-obstructive. Vide Gatha 206.

मोहे मिच्छत्तादीसत्तरसण्हं तु दिज्जदे हीणं ।
संजलणाणं भागेव होदि पणणोकसायाणं ॥ २०२ ॥

मोहे मिथ्यात्वादिसप्तदशानां तु दीयते हीनम् ।
संज्वलनानां भाग इव भवति पञ्च नोकषायाणाम् ॥ २०२ ॥

202. In the deluding (Karma) less (and less) is given to the wrong-belief, etc. 17 (sub-classes, *i. e.*, wrong-belief and the 16 passions). And (the part) of the five minor passions is like that of the perfect-right-conduct-preventing passions.

Commentary.

Five minor passions are mentioned, because only 5 out of 9 are bound in one instant as below :—

One of the 3 sex-inclinations, one of the 2 indulgence and ennui, one of the 2 laughter and sorrow, and two, fear and disgust, total is equal to five.

संजलणभागबहुभागद्धं अकसायसंगयं दव्वं।
इगिभागसहियबहुभागद्धं संजलणपडिबद्धं ॥ २०३ ॥
संज्वलनभागबहुभागार्द्धमकषायसंगतं द्रव्यम्।
एकभागसहितबहुभागार्द्धं संज्वलनप्रतिबद्धम् ॥ २०३ ॥

203. Half of the many parts (which form) the part (which is the matter) of perfect-right-conduct-preventing passions (is) the matter which goes with the minor passions. (And) half of the many parts along with one part (is the partially-destructive matter) in connection with the perfect-right-conduct-preventing (passions).

तएणोकसायभागो सबंधपणणोकसायपयडीसु।
हीणकमो होदि तहा देसे देसावरणदव्वं ॥ २०४ ॥
तन्नोकषायभागः सबन्धपञ्चनोकषायप्रकृतिषु।
हीनक्रमो भवति तथा देशे देशावरणद्रव्यम् ॥ २०४ ॥

204. That part (of matter which is allotted to) the minor passions should be given in a decreasing order to the 5 minor passions sub-classes which are bound simultaneously. (And) the partially-destructive matter (is distributed) among the partially (destructive sub-classes which are bound simultaneously in a similar decreasing order).

Commentary.

Now to divide the matter of deluding Karma, let $\frac{u}{8}$ be the whole matter. It should be divided by an infinite number as seen by the Conquerors, which may be taken to be equal to I.

Then $\frac{u}{8I}$ = wholly destructive matter and $\frac{u(I-1)}{8I}$ = partially destructive matter.

This may be divided by a divisor of $\frac{\text{Āvalī}}{\text{Innumerable}}$, let it be 9. Then many parts = $\frac{8u(I-1)}{8I \times 9}$. It should be divided into 2, then $\frac{8u(I-1)}{8I \times 9 \times 2}$ = the matter of 5 minor passions and the remaining = $\frac{8u(I-1)}{8I \times 9 \times 2}$ and that one part $\frac{u(I-1)}{8I \times 9}$, these two together is equal to the matter of perfect-right-conduct-preventing passions.

The wholly destructive matter $= \frac{u}{8I}$. It should be distributed among 17 sub-classes.

Let the divisior $= \frac{\text{Âvalī}}{\text{Innumerable}} = 9$.

Then the quotient $= \frac{u}{8I \times 9}$ and many parts $= \frac{8u}{8I \times 9}$. This should be equally divided into 17 sub-classes in the following order :—

(1) Wrong-belief, (2) error-feeding greed, (3) error-feeding deceit, (4) error-feeding anger, (5) error-feeding pride, (6) perfect-conduct preventing greed, (7) perfect-conduct preventing deceit, (8) perfect-conduct preventing anger, (9) perfect-conduct preventing pride, (10) full-vow-preventing greed, (11) full-vow-preventing deceit, (12) full-vow-preventing anger, (13) full-vow-preventing pride, (14) partial-vow-preventing greed, (15) partial-vow-preventing deceit, (16) partial-vow-preventing anger, (17) partial vow-preventing pride.

The balance one part, *i. e.*, $\frac{u}{8I \times 9}$ should again be divided by the common divisor $= \frac{\text{Âvalī}}{\text{Innumerable}} = 9$ and many parts should be added to the matter of the first wrong-belief. Again the balance one part to be divided by 9, many parts should be added to the second *i,.e.*, error-feeding greed. In this way we should go on. The last balance one part should be added to the 17th, *i. e.*, partial-vow-preventing pride.

The matter of partially-destructive for the perfect-conduct preventing passions $= \left(\frac{8u(I-1)}{8I \times 9 \times 2} + \frac{u(I-1)}{8I \times 9} \right)$.

This should be divided into 4 passions. First divide by the common divisor 9, many parts should be equally divided into four and distributed to its greed, deceit, anger and pride in order. The balance one part again divided by 9, many parts should be added to greed and so on. The balance last part should be added to pride.

The matter of minor passions $= \frac{8u(I-1)}{8I \times 9 \times 2}$ should be divided similarly into 5 parts, as 5 of 9 are bound at a time.

Being divided by 9 as common divisor, many parts should be equally divided in the following order (1) any of 3 inclinations (2) indulgence or ennui (3) laughter or sorrow (4) fear, (5) disgust.

Then the balance one part should again be divided by 9 and many parts should be given to (1) inclination and the balance one part should again be divided by 9; many parts should be added to (2) indulgence or ennui and so on. Lastly the balance should be given to (5) disgust which will have least matter.

Such distribution is done up to the 8th stage of new-thought-activity. In the 9th stage of advanced-thought-activity the whole matter should be given to male-inclination, as only this out of 5 is bound there.

The matter of perfect-right-conduct-preventing Karma should be distributed among four up to the part of the 9th stage up to which anger is bound; after that in three in the part of the 9th where up to which pride is bound; then in two up to which deceit is bound, then only to greed.

पुंबंधऽद्धा अंतोमुहुत्त इत्थिम्हि हस्सजुगले य ।
अरदिदुगे संखगुणा णपुंसकऽद्धा विसेसाहिया ॥ २०५ ॥
पुंबन्धाद्धा अन्तर्मुहूर्तः स्त्रियां हास्ययुगले च ।
अरतिद्वये संख्यगुणा नपुंसकाद्धा विशेषाधिकः ॥ २०५ ॥

205. The bondage of male (inclination can be continuous) for a period of one Antar-muhúrta. (The period) for female inclination, the pair laughter (and indulgence), and the two ennui (and sorrow is) numerable times (of the immediately preceding one). The period for common inclination (is) a little more (than that for ennui and sorrow).

Commentary.

Let the time of Antar-muhúrta for male			...	—2I × 2
Then	"	"	female	=2I × 4 taking numerable as two.
	"	"	laughter or indulgence	—2I × 16 taking numerable as four.
	"	"	ennui or sorrow	—2I × 32 taking numerable as 2.
	"	"	common-inclination being little more.	—2I × 42
Then the total time of 3 inclinations			...	—2I × 48
"	"	for laughter, etc., 4 passions.	...	—2I × 48

If $\frac{u}{8 \times 10}$ Karmic matter is bound by 3 inclinations in 21×48 time, how much matter will be bound in 21×2 time by a soul binding male inclination. In this way matter of each inclination can be found out and also for other 4 minor passions as below:—

Matter for Male	$\frac{u \times 2}{8 \times 10 \times 48}$
„ „ Female	$\frac{u \times 4}{8 \times 10 \times 48}$
„ „ Common	$\frac{u \times 42}{8 \times 10 \times 48}$
„ „ Indulgence	$\frac{u \times 16}{8 \times 10 \times 48}$
„ „ Ennui	$\frac{u \times 32}{8 \times 10 \times 48}$
„ „ Laughter	$\frac{u \times 16}{8 \times 10 \times 48}$
„ „ Sorrow	$\frac{u \times 32}{8 \times 10 \times 48}$

पणविग्घे विवरीयं सबंधपिंडिदरणामठाणेवि ।
पिंडं दव्वं च पुणो सबंधसगपिंडपयडीसु ॥ २०६ ॥
पञ्चविघ्ने विपरीतं सबन्धपिण्डेतरनामस्थानेपि ।
पिण्डं द्रव्यं च पुनः सबन्धस्वकपिण्डप्रकृतिषु ॥ २०६ ॥

206. (The order is) the reverse in the five (sub-classes of) obstructive (Karmas); also in the group (Piṇḍa) and other (*i. e*, non-group, Apiṇḍa sub-classes of) body-making-Karma which are bound simultaneously in its places (Sṭhána) And again the matter of group (Piṇḍa) sub-classes is similarly distributed in its group sub-classes which are bound simultaneously.

Commentary.

For the places (sthána) of the body-making Karma see Gatha 521.

There are 6 places in which 23, 25, 26, 28, 29, 30, 31, and 1 sub-classes of body-making Karma are bound simultaneously. The 23 which simultaneously bound by a wrong-believer, human and sub-human soul, are the following:—

(1) Sub-human condition, (2) one-sensed (3) physical, electric and Karmic (these 3 are Piṇḍa sub-classes, the matter is distribut-

ed to them jointly), (4) unsymmetrical figure (5) colour, (6) smell (7) taste, (8) touch, (9) sub-human migratory form, (10) not-heavy-light, (11) self-destructive, (12) immobile, (13) fine, (14) undevelopable, (15) common, (16) unsteady, (17) ugly, (18) unprepossessing, (19) unimpressive, (20) notoriety, (21) formation. The sub-classes are 23 in number, but the matter of body-making Karma is divided into 21 places in the above order, as the 3 Piṇḍa sub-classes physical, electric and Karmic body Karmas take the matter jointly.

Let the whole matter be $\frac{u}{8}$. Then divided by an innumerable part of Âvalî, assumed to be 9, the many parts *i. e.*, $\frac{8u}{8\times 9}$ should be equally divided into 21 parts, each sub-class getting $\frac{8u}{8\times 9\times 21}$. The balance $\frac{u}{8\times 9}$ should again be divided by 9. Many parts should be added to the last (21) formation. Thus (21) formation will have $\left(\frac{8u}{8\times 9\times 21}+\frac{8u}{8\times 9^2}\right)$.

The balance *i. e.*, one part $\frac{u}{8\times 9^2}$ should again be divided by 9, many parts should be added to (20) notoriety which will have $\left(\frac{8u}{8\times 9\times 21}+\frac{8u}{8\times 9^3}\right)$.

Thus we may go on till the last balance should be given to (1) sub-human condition, which will have $\left(\frac{8u}{8\times 9\times 21}+\frac{u}{8\times 9^{21}}\right)$.

छण्हंपि अणुक्कस्सो पदेसबंधो दु चदुवियप्पो दु ।
सेसतिये दुवियप्पो मोहाऊणं च दुवियप्पो ॥ २०७ ॥

षण्णामपि अनुत्कृष्टः प्रदेशबन्धस्तु चतुर्विकल्पस्तु ।
शेषत्रये द्विविकल्पः मोहायुषोश्च द्विविकल्पः ॥ २०७ ॥

207. And in non-maximum molecule-bondage of the six (*i. e.*, knowledge and conation obscuring, feeling, body, family and obstructive Karmas there are) the four kinds (*i. e.*, begun, unbegun, lasting and transient). In the remaining (three, *i. e.*, maximum, minimum and non-minimum there are) two kinds (begun and transient). In

(the four kinds, *i e.*, maximum, non-maximum, minimum and non-minimum of) the deluding and age (Karma there are) two kinds (begun and transient).

Commentary.

The various kinds of bondage with reference to its molecular density may be condensed in the following chart :—

Let.—Max.—maximum, Min.=minimum Non-max.=non-maximum, Non-min.=non-minimum.

Knowledge obscuring.	Conation obscuring.	Feeling.	Deluding.	Age.	Body-making.	Family.	Obstructive.
Max. 2	Max 2	Max. 2	Max. 2	Max. 2	Max. 2	Max. 2	Max. 2
Non-max. 4	Non-max. 4	Non-max. 4	Non-max. 2	Non-max. 2	Non-max. 4	Non-max 4	Non-max 4
Non-min. 2	Non-min. 2	Non-min 2	Non-min. 2	Non-min. 2	Non-min. 2	Non-min 2	Non-min. 2
Min. 2	Min. 2	Min. 2	Min. 2	Min. 2	Min. 2	Min. 2	Min. 2

तीसण्हमणुक्कस्सो उत्तरपयडीसु चउविहो बंधो ।
सेसतिये दुवियप्पो सेसचउक्केवि दुवियप्पो ॥ २०८ ॥

त्रिंशतामनुत्कृष्टः उत्तरप्रकृतिषु चतुर्विधो बन्धः ।
शेषत्रये द्विविकल्पः शेषचतुष्केऽपि द्विविकल्पः ॥ २०८ ॥

208. Out of the (120) sub-classes, the non-maximum bondage of 30 (detailed in the next Gatha is) of four kinds (begun, unbegun, lasting and transient); the remaining three (*i. e.*, maximum, minimum and non-minimum are) of two kinds, *i. e.*, begun and transient). Also in the 4 (*i. e.*, maximum, non-maximum, minimum and non-minimum) of the remaining (90 sub-classes there are) 2 kinds (begun and transient).

णाणंतरायदसयं दंसणछक्कं च मोहचोद्दसयं ।
तीसण्हमणुक्कस्सो पदेसबंधो चदुवियप्पो ॥ २०६ ॥

ज्ञानान्तरायदशकं दर्शनषट्कं च मोहचतुर्दशकम् ।
त्रिंशतामनुत्कृष्टः प्रदेशबन्धः चतुर्विकल्पः ॥ २०६ ॥

209. The non-maximum molecule-bondage of the (following) 30 (is) of four kinds. The ten (sub-classes) of knowledge-(obscuring) and obstructive, six of conation-(obscuring, *i.e.*, ocular, non-ocular, visual and perfect-conation obscuring, and sleep and drowsiness), and fourteen of the deluding, (*i. e.*, the 4 partial-vow, the 4 total-vow, the 4 perfect-conduct-preventing passions and the minor passions of fear and disgust).

उक्कडजोगो सएणी पज्जत्तो पयडिबंधमप्पदरो ।
कुणदि पदेसुक्कस्सं जहएणये जाण विवरीयं ॥ २१० ॥

उत्कृष्टयोगः संज्ञी पर्याप्तः प्रकृतिबन्धाल्पतरः ।
करोति प्रदेशोत्कृष्टं जघन्यके जानीहि विपरीतम् ॥ २१० ॥

210. The rational developable (soul) with maximum vibration, being the binder of very few sub-classes, incurs the maximum molecule (bondage). Know the reverse for the minimum.

Commentary.

The minimum molecule bondage is incurred by an irrational, undevelopable soul with minimum vibration being the binder of many sub-classes.

आउक्कस्स पदेसं छक्कं मोहस्स णव दु ठाणाणि ।
सेसाण तणुकसाओ बंधदि उक्कस्सजोगेण ॥ २११ ॥

आयुष्कस्य प्रदेशं षट्कं मोहस्य नव तु स्थानानि ।
शेषाणां तनुकषायो बध्नाति उत्कृष्टयोगेन ॥ २११ ॥

211. (The soul) binds by maximum vibration, (the maximum number of) molecules of the age-Karma beyond

the 6th (*i. e.*, in the 7th stage), and of the deluding in the 9th stage, and of the remaining (6 Karmas) in (the 10th stage of) slightest passion.

सत्तर सुहुमसरागे पंचअणियट्टिम्हि देसगे तदियं ।
अयदे बिदियकसायं होदि हु उक्कस्सदव्वं तु ॥ २१२ ॥
सप्तदश सूक्ष्मसरागे पञ्चानिवृत्तौ देशके तृतीयम् ।
अयते द्वितीयकषायं भवति हि उत्कृष्टद्रव्यं तु ॥ २१२ ॥
छण्णोकसायणिद्दापयलातित्थं च सम्मगो य जदी ।
सम्मो वामो तेरं णरसुरआऊ असादं तु ॥ २१३ ॥
षट्नोकषायनिद्राप्रचलातीर्थं च सम्यक् च यदि ।
सम्यग्वामः त्रयोदश नरसुरायुरसातं तु ॥ २१३ ॥
देवचउक्कं वज्जं समचउरं सत्थगमणसुभगतियं ।
आहारमप्पमत्तो सेसपदेसुक्कडो मिच्छो ॥ २१४ ॥
देवचतुष्कं वज्रं समचतुरस्रं शस्तगमनसुभगत्रयम् ।
आहारमप्रमत्तः शेषप्रदेशोत्कटो मिथ्यः ॥ २१४ ॥

212, 213 and 214. And the maximum matter is, of 17 (*i. e.*, 5 knowledge and 4 conation, *i. e.*, ocular, non-ocular, visual and perfect-conation-obscuring, five obstructive, fame, high family and pleasure-feeling Karma) in (the 10th stage of) finest attachment (*i. e.*, slightest passion or delusion); of 5 (*i. e.*, male-inclination and 4 right-conduct-preventing passions) in (the 9th stage of) advanced-thought-activity; of the third (*i. e.*, the 4 total vow-preventing passions) in (the 5th stage of) partial (vows); and of the second (*i. e.*, the 4 partial-vow-preventing) passions in the (4th stage of) vowless (right-belief); of the 6 minor passions (*i. e.*, all except the 3 sex-inclinations), of sleep and drowsiness, and of Tirthankara in (the

4th stage of) right-belief; of 13 (*i. e.*,) human and celestial age, pain-feeling, and the celestial four (*i. e.*, celestial condition, migratory form, fluid body and limbs), adamantine (nerves, joints and bones), symmetrical figure, graceful movement, and the three, amiable, (sweet voice and impressive) in (the 4th or 1st stage of) right or wrong-believer. Of the (two) assimilative (body and limbs) in (the 7th stage of) perfect vows; and the maximum molecules of the remaining (66 are bound) in (the 1st stage of) wrong-belief.

Commentary.

The 66 are the three, deep sleep, heavy drowsiness, somnambulism, wrong-belief, the 4 error-feeding Passions, the female and common sex-inclinations, the hellish and sub-human ages, the hellish, sub-human and human conditions of existence, the 5 genera, the three physical, electric and Karmic bodies, the 5 figures (*i.e.*, all the 6 except the perfectly symmetrical), 5 skeletons, (*i.e.*, the all the 6 except the admantine-nerves-joints and bones), physical limbs, the 4, touch, taste, smell, and colour, the hellish, sub-human and human migratory forms, not-heavy light, self-destructive, other-destructive, respiration, radiant heat, phosphorescence, awkward movement, mobile, immobile, gross, fine, developable, undevelopable, individual, common, steady, unsteady, beautiful and ugly, unprepossessing, harsh voice, unimpressive, notoriety, formation, and low family.

सुहुमणिगोदअपज्जत्तयस्स पढमे जहण्णये जोगे ।
सत्तण्हं तु जहण्णं आउगबंधेवि आउस्स ॥ २१५ ॥

सूक्ष्मनिगोदापर्याप्तकस्य प्रथमे जघन्यके योगे ।
सप्तानां तु जघन्यमायुष्कबन्धेपि आयुषः ॥ २१५ ॥

215. In the 1st (instant of the birth) of the fine common (completely) undevelopable (soul) with minimum virbration (there is) minimum (molecule bondage) of the 7 (Karmas, *i. e.*, all except the age). (And) also (there is minimum molecule-bondage) of the age-Karma when the age-Karma is bound (in the same soul).

घोडणजोगोऽसएणी णिरयदुसुरणिरयआउगजहएणं ।
अपमत्तो आहारं अयदो तित्थं च देवचऊ ॥ २१६ ॥
घोटमानयोगः असंज्ञी निरयद्विसुरनिरयायुष्कजघन्यम् ।
अप्रमत्तः आहारमयतः तीर्थं च देवचतुः ॥ २१६ ॥

216. The irrational (five-sensed) soul with changing vibration (Ghaṭamána Yoga or Pariṇáma Yoga has) the minimum (molecule-bondage) of the two hellish (condition and migratory form), and of celestial and hellish ages. (And) of the assimilative (body and limbs, the minimum is) in (the 7th stage of) perfect vows. (And) the soul in (the 4th stage of) vowless (right-belief in the first instant of its birth has the minimum molecule-bondage) of Tírthankara and the four, celestial (condition, migratory form, body and limbs).

Commentary.

Ghaṭamána Yoga—changing vibration is in a soul where there is increase and decrease and also the sameness of vibratory division (Yoga sthána).

चरिमअपुएणभवत्थो तिविग्गहे पढमविग्गहम्मि ठिओ ।
सुहमणिगोदो बंधदि सेसाणं अवरबंधं तु ॥ २१७ ॥
चरमापूर्णभवस्थः त्रिविग्रहे प्रथमविग्रहे स्थितः ।
सूक्ष्मनिगोदो बध्नाति शेषाणामवरबन्धं तु ॥ २१७ ॥

217. And the fine common soul being in the first turn, in transmigration with three turns, on its way to the last of the (6012 completely) undevelopable (mean) births, binds the minimum number of molecules of the remaining (109 sub-classes, *i. e.*, 120 minus the above 11).

Commentary.

The following chart shows the number of sub-classes of each of the eight Karmas, which are bound simultaneously by one soul. Deluding and body-making Karmas have different varieties

of numbers in any particular stage, bound by souls in different circumstances :—

No.	Stages. / Name.	I Knowledge obscuring.	II Conation obscuring.	III Feeling	IV Deluding.	V Age.	VI Body-Making	VII Family	VIII Obstructive.	Total. Sub-classes.
		5	9	2	28	4	93	2	5	148
1	Wrong-belief	5	9	1	22	1	23, 25, 26, 28, 29 & 30	1	5	67, 69, 70, 72, 73 & 74
2	Downfall	5	9	1	21	1	28, 29, 30	1	5	71, 72, 73
3	Mixed ..	5	6	1	17	0	28, 29	1	5	63, 64
4	Vowless	5	6	1	17	1	28, 29, 30	1	5	64, 65, 66
5	Partial ..	5	6	1	13	1	28, 29	1	5	60, 61
6	Imperfect vow.	5	6	1	9	1	28, 29	1	5	56, 57
7	Perfect vow.	5	6	1	9	1	28, 29, 30, 31	1	5	56, 57, 58, 59
8	New-thought.	5	6, 4	1	9	0	28, 29, 30, 31, 1	1	5	55, 56, 57, 58, 26
9	Advanced-thought	5	4	1	5, 4, 3, 2, 1	0	1	1	5	22, 21, 20, 19, 18
10	Slightest delusion	5	4	1	0	0	1	1	5	17
11	Subsided delusion.	0	0	1	0	0	0	0	0	1
12	Delusion-less.	0	0	1	0	0	0	0	0	1
13	Vibratory	0	0	1	0	0	0	0	0	1
14	Non-vibratory	0	0	0	0	0	0	0	0	0
	Bound simultaneously.	5	9, 6, 4	1 of 2	22, 21, 17, 13, 9, 5, 4, 3, 2, 1 of 26.	1 of 4	23, 25, 26, 28, 29, 30, 31, 1 of 93	1 of 2	5	...

The following chart will show the number of divisions (Bhangas) in which the total number of sub-classes can be bound in each stage. For further details see Chapter on Sthána Samut-Kírtana.

1	Wrong-belief ...	1 of 67, 9 of 69, 8 of 70, 9 of 72, 9216 of 73 & 4609 of 74.
2	Downfall	8 of 71, 6400 of 72 and 3200 of 73.
3	Mixed	8 of 63 and 8 of 64.
4	Vowless	8 of 64, 16 of 65 and 8 of 66.
5	Partial vows ...	8 of 60 and 8 of 61.
6	Imperfect vows ..	8 of 56 and 8 of 57.
7	Perfect vows ..	1 of 56, 1 of 57, 1 of 58 and 1 of 59.
8	New-thought-activity ...	1 of 55, 1 of 56, 1 of 57, 1 of 58 and 1 of 26.
9	Advanced-thought-activity	1 of 22, 1 of 21, 1 of 20, 1 of 19 and 1 of 18.
10	Slightest-passion ..	1 of 17.
11	Subsided-delusion ...	1.
12	Delusionless ..	1.
13	Vibratory ..	1.
14	Non-vibratory ...	0.

Beginning of vibratory divisions (Yoga Sthána) which are the causes of bondage according to nature and molecules of Karmic matter.

जोगट्ठाणा तिविहा उववादेयंतवड्ढिपरिणामा ।
भेदा एक्केक्कंपि चोद्दसभेदा पुणो तिविहा ॥ २१८ ॥

योगस्थानानि त्रिविधानि उपपादैकान्तवृद्धिपरिणामानि ।
भेदात् एकैकमपि चतुर्दशभेदाः पुनः त्रिविधाः ॥ २१८ ॥

218. Vibratory divisions (Yoga Sthána are) of three kinds, birth-(vibratory division), Upapáda Yoga (Sthána), increasing-(vibratory division), Ekánta-Vriddhi (Sthana) changing-(vibratory division, Pariṇáma Yoga Sthána). As to divisions, each (division has) 14 kinds (according to the 14 soul-classes.) (Each one) again (is) of 3 kinds.

Commentary

These last 3 kinds are—Common (Sámânya), minimum and maximum. There are 14 common, 28 common and minimum and 42 common, minimum and maximum divisions of each of three vibratory divisions.

उववादजोगठाणा भवादिसमयट्ठियस्स अवरवरा ।
विग्गहइजुगइगमणे जीवसमासे मुणेयव्वा ॥ २१६ ॥
उपपादयोगस्थानानि भवादिसमयस्थितस्यावरवराणि ।
विग्रहर्जुगतिगमने जीवसमासे मन्तव्यानि ॥ २१६ ॥

219. The birth vibratory divisions (Upapáda Yoga Sthána in soul-classes) should be known to be minimum and maximum in the first instant of the birth of a soul after transmigration with turnings or in straight line (respectively).

Commentary.

The birth-vibratory division has a duration of only one instant namely the instant of birth which immediately follows the last instant of transmigration. It is also the first instant of the undevelopable condition of the soul. The vibratory activity is minimum, if the birth takes place after three turnings in transmigration. It is maximum if the birth follows a straight transmigration without any turning whatsoever. It should be noted that this birth-vibratory division is with reference to the developables also, because although they are partially developable, *i. e.*, undevelopable in the first instant of their birth, yet they are under operation of developable body-making Karma. They must become developable after an Antar-muhúrta.

परिणामजोगठाणा सरीरपज्जत्तगादु चरिमोत्ति ।
लद्धिअपज्जत्ताणं चरिमतिभागम्हि बोधव्वा ॥ २२० ॥
परिणामयोगस्थानानि शरीरपर्याप्तकात् चरम इति ।
लब्ध्यपर्याप्तकानां चरमत्रिभागे बोद्धव्यानि ॥ २२० ॥

220. Changing-vibratory divisions (Parinâma Yoga-Sthána), are from (the last instant of the) completion of the capacity to develope the body (Sharíra Paryápti) up to the last instant (of the age Karma). (And) for the

completely undevelopable souls, (changing vibration divisions) should be known to be in the last one-third (period of their age-Karma).

Commentary.

Last one-third.—The age of a completely undevelopable soul is one-eighteenth part of a pulse-beat. If it were 81 years, then its first one-third part would be 27, its second one third, 9; its third, 3; its fourth, 1; its fifth, $\frac{1}{3}$; its sixth $\frac{1}{9}$; its seventh, $\frac{1}{27}$; and its eight, $\frac{1}{81}$ years, which is $\frac{1}{3^8}$ of the original age. Therefore the last one-third of the age of a completely undevelopable soul is equal to $\frac{1}{18\times3^8}$ pulse-beats $=\frac{1}{18\times6561}$ pulse-beats $=\frac{1}{1,18,098}$ pulse-beats. This is the total period of the changing vibratory divisions of a completely undevelopable soul. It includes the minimum and the maximum changing vibration divisions.

सगपज्जत्तीपुण्णे उवरिं सव्वत्थ जोगमुक्कस्सं ।
सव्वत्थ होदि अवरं लद्धिअपुण्णस्स जेट्ठंपि ॥ २२१ ॥
स्वकपर्याप्तिपूर्णे उपरि सर्वत्र योगोत्कृष्टम् ।
सर्वत्र भवत्यवरं लब्ध्यपर्याप्तस्य ज्येष्ठमपि ॥ २२१ ॥

221. And at all instants after the completion of the capacity to develope its (body up to the end of life there can be) maximum vibration. At all instants (there) may be minimum (vibration also). In the completely undevelopable (soul) also (in the period of the changing vibration there can be) maximum (and minimum vibration).

एयंतवड्ढिठाणा उभयट्ठाणाणमंतरे होंति ।
अवरवरट्ठाणाओ सगकालादिम्हि अंतम्हि ॥ २२२ ॥
एकान्तवृद्धिस्थानानि उभयस्थानानामन्तरे भवन्ति ।
अवरवरस्थानानि स्वककालादौ अन्ते ॥ २२२ ॥

222. Only increasing vibratory divisions (Ekántánuvriddhi Yoga Sthána) occur between the two (*i. e.*, after the birth instant and beginning of changing vibratory) divisions. (And the) minimum and maximum divisions (are) in the beginning and the end of its duration respectively.

Commentary.

This division is called increasing because in every instant of its duration, there is an innumerable-fold increase of indivisible units of degrees of increase (Avibhága Pratichchheda).

Its duration is from the second instant of birth up to the last but one instant of the completion of the capacity to develope the body.

अविभागपडिच्छेदो वग्गो पुण वग्गणा य फड्डयगं ।
गुणहाणीवि य जाणे ठाणं पडि होदि णियमेण ॥ २२३ ॥

अविभागप्रतिच्छेदो वर्गः पुनः वर्गणा च स्पर्धकम् ।
गुणहानिरपि च जानीहि स्थानं प्रति भवति नियमेन ॥२२३॥

223. Indivisible units of degree of increase (Avibhága Pratichchheda make a), "Varga". (Vargas make) a "vargaṇá". (Vargaṇás make) a "Spardhaka." And (Spardhakas make) a "Guṇahání." Know that every vibratory division is necessarily (composed of these).

Commentary.

All vibratory divisions are in number equal to an innumerable part of the basic line of the universe (Jagat Shreṇí).

पल्लासंखेज्जदिमा गुणहाणिसला हवंति इगिठाणे ।
गुणहाणिफड्डयाओ असंखभागं तु सेढीये ॥ २२४ ॥

पल्यासंख्येमिमा गुणहानिशला भवन्ति एकस्थाने ।
गुणहानिस्पर्धकानि असंख्यभागं तु श्रेण्याः ॥ २२४ ॥

224. In one (vibratory) division, the number of Guṇahání is an innumerable part of a Palya. (They are called Náná Guṇahání.) And the Spardhakas in one Guṇahání (are) an innumerable part of (the basic) line (of the universe).

फड्डयगे एक्केक्के वग्गणसंखा हु तत्तियालावा ।
एक्केक्कवग्गणाए असंखपदरा हु वग्गाओ ॥ २२५ ॥

स्पर्धके एकैके वर्गणासंख्या हि तावदालापाः ।
एकैकवर्गणायामसंख्यप्रतरा हि वर्गाः ॥ २२५ ॥

225. And the number of Varganás for each Spardhaka is the same as given (before, *i. e.*, an innumerable part of a basic line of the universe). And in each Varganá, the Vargas are innumerable times the basic area of the universe (Jagat pratara).

एक्केक्के पुण वग्गे असंखलोगा हवंति अविभागा।
अविभागस्स पमाणं जहण्णउड्ढी पदेसाणं ॥ २२६ ॥
एकैके पुनः वर्गे असंख्यलोका भवन्ति अविभागाः।
अविभागस्य प्रमाणं जघन्यवृद्धिः प्रदेशानाम् ॥ २२६ ॥

226. And in each Varga, the indivisible units of degrees of increase (Avibhága Pratichchheda) are innumerable times the spatial units of universe. And the measure of indivisible (unit of degree of increase is) the minimum increase in the (capacity of the) units (Pradesha of the soul).

इगिठाणफड्ढयाओ वग्गणसंखा पदेसगुणहाणी।
सेढिअसंखेज्जदिमा असंखलोगा हु अविभागा ॥ २२७ ॥
एकस्थानस्पर्धकानि वर्गणासंख्या प्रदेशगुणहानिः।
श्रेण्यसंख्यातिमा असंख्यलोका हि अविभागाः ॥ २२७ ॥

227. In one vibratory division (Yoga Sthána) (the number of all) the Spardhakas, Varganás, and (the period, Áyáma of) Gunahàni in the (innumerable) spatial units (of soul), (is each) an innumerable part of (the basic) line (of the universe). And the (total number of) indivisible (units of degree of increase are) the innumerable times the spatial units of universe.

Commentary.

Note that the innumerable as applied to the above different divisions is not the same. It is of many many kinds, see the 21 kinds of numbers in the appendix to Jain Gem Dictionary.

सव्वे जीवपदेसे दिवड्ढगुणहाणिभाजिदे पढमा।
उवरिं उत्तरहीणं गुणहाणिं पडि तदद्धकमं ॥ २२८ ॥

सर्वस्मिन् जीवप्रदेशे द्व्यर्धगुणहानिभाजिते प्रथमा ।
उपरि उत्तरहीनं गुणहानिं प्रति तदर्द्धक्रमः ॥ २२८ ॥

228. All (*i. e.*, the innumerable) units of one soul divided by one and a half Guṉahání (give) the first (Vargaṉá of the first Spardhaka of the first Guṉahání). Then the common difference being subtracted (at each step we get the succeeding Vargaṉás). Each Guṉahání is successively half of its immediately preceding one.

फड्डयसंखाहि गुणं जहण्णवग्गं तु तत्थ तत्थादी ।
बिदियादिवग्गणाणं वग्गा अविभागअहियकमा ॥ २२९ ॥
स्पर्धकसंख्याभिः गुणो जघन्यवर्गस्तु तत्र तत्रादिः ।
द्वितीयादिवर्गणानां वर्गा अविभागाधिकक्रमाः ॥ २२९ ॥

229. The number of the Spardhakas (of a Guṉáhání) multiplied by the minimum (Varga) is the first Vargaṉá of that (Guṉahání).

The Vargas of the second, etc., Vargaṉas are increased successively by one indivisible unit of a degree of increase (Avibhága Pratichchheda), (being added to the Varga immediately preceding).

Commentary.

All vibratory places = an innumerable part of basic line of universe.

The minimum units of degree of increase of force in the units of the soul = Avibhága Pratichchheda.

"Innumerable times the spatial units of universe" of Avibhága Pratichchhedas = ... One Varga.

"Innumerable times basic area of universe" of Vargas = ... One Vargaṉá.

"Innumerable part of basic line of universe" of Vargaṉás = ... One Spardhaka.

"Innumerable part of basic line of universe" of Spardhakas = ... One Guṉahání.

" Innumerable part of a Palya," of guṉahání = ... One vibratory place (Yoga Sthána).

"All the Yoga Sthánas = Innumerable part of basic line of universe.

The difference between the forces of a unit (Pradesha) of soul which has got minimum force and of another Pradesha which has got the least greater force than that of minimum force is called Avibhága Pratichchheda.

The minimum force in one Pradesha if measured by this Avibhága Pratichchheda will be equal to innumerable times the units of universe. This minimum force is called Varga. The collection of such Vargas is Varganá. The soul has got Pradeshas of minimum force which amount to innumerable basic area of universe. Therefore the same number of Vargas—Varganá. This is called first Varganá.

Collection of those Pradeshas of soul, each of which has got force greater by one Avibhága Pratichchheda than that of the minimum force is second Varganá; but number of Vargas will be less in this Varganá by a common difference or Chaya, which is found by dividing the 1st Varganá by 2 Gunahánis.

In this way the third, etc., Varganás will be greater in force but less in number by a common difference. In this way "innumerable part of basic area of universe" of Varganás make one first Spardhaka.

Now all such Pradeshas or Vargas as have force greater by an Avibhága Pratichchheda than the Pradesha or Varga in the last Varganá of the first Spardhaka will make the first Varganá of second Spardhaka. The number of Vargas will be less by a common difference. The following chart will show the lesser number of Varganás in each Spardhaka and Gunaháni:—

1st	2nd	3rd	4th	5th	Gunaháni.
256	128	64	32	16	
240	120	60	30	15	
224	112	56	28	14	
208	104	52	26	13	
192	96	48	24	12	
176	88	44	22	11	
160	80	40	20	10	
144	72	36	18	9	
1,600	800	400	200	100	Total.

Here 3100 are the total Pradeshas of the soul and náná-Gunahánis are 5.

Gunaháni-Áyáma are 8.

Anyonyá-bhyastaráshi — $2^5 = 32$.

$3100 \div (32 \quad 1) = 100$ the last Gunaháni.

Each is double of the preceding one.

Varganás of first Spardhaka $=$

$3100 \div 12\frac{7}{64} = 256$.

For further details see Sanskrit Commentary.

अंगुलअसंखभागप्पमाणमेत्तऽवरफड्डयावड्ढी ।
अंतरछक्कं मुच्चा अवरट्ठाणादु उक्कस्सं ॥ २३० ॥

अङ्गुलासंख्यभागप्रमाणमात्रावरस्पर्धकवृद्धिः ।
अन्तरषट्कं मुक्त्वा अवरस्थानादुत्कृष्टम् ॥ २३० ॥

230. An innumerable part of a (linear) finger (is) the measure of increase of minimum Spardhakas (from one vibratory division to another). Leaving six intervals, (as stated in Gatha following), (we thus proceed) from the minimum to the maximum (vibratory division).

Commentary.

The measure of increases of degrees of vibration from one vibratory division to another till the maximum vibratory division is equal to the number of spatial units in an innumerable part of a linear finger. Minimum vibratory division is found at the birth time of completely undevelopable fine common soul. The second division will be found by adding the degrees stated above.

सरिसायामेणुवरिं सेढिअसंखेज्जभागठाणाणि ।
चडिदेक्केक्कमपुव्वं फड्डयमिह जायदे चयदो ॥ २३१ ॥

सदृशायामेनोपरि श्रेण्यसंख्येयभागस्थानानि ।
चटितैकैकमपूर्वं स्पर्द्धकमिह जायते चयतः ॥ २३१ ॥

231. Having passed " innumerable part of the basic line (of the universe)" vibratory divisions, beyond the length equal to (a minimum vibratory division), we reach a new (Apúrva) Spardhaka. Every one (of a new Spardhaka) is produced by the increase of this common difference (Chaya).

Commentary.

The number of intervening vibratory divisions between two new Spardhakas is an innumerable part of a basic line of universe.

एदेसिं ठाणाणं जीवसमासाण अवरवरविसयं ।
चउरासीदिपदेहिं अप्पाबहुगं परूवेमो ॥ २३२ ॥

एतेषां स्थानानां जीवसमासानामवरवरविषयं ।
चतुरशीतिपदैः अल्पबहुकं प्ररूपयामः ॥ २३२ ॥

232. We give the quantity of these (three kinds of) vibratory divisions of 14 soul-classes with regard to minimum and maximum (*i. e.,*) 84 (classes).

Commentary.

There are three kinds of vibratory divisions, (1) Upapáda-Yoga Sthána – birth vibratory division, (2) Ekántánu-vriddhi Yoga Sthána, increasing vibratory divisions, (3) Parināma Yoga Sthána changing vibratory divisions. Each of the fourteen soul-classes are of these three kinds. Taking their minimum and maximum, 84 classes in all have been described in the following Gathas : –

सुहुमगलद्धिजहण्णं तण्णिव्वत्तीजहण्णयं तत्तो ।
लद्धिअपुण्णुक्कस्सं बादरलद्धिस्स अवरमदो ॥ २३३ ॥

सूक्ष्मकलब्धिजघन्यं तन्निर्वृत्तिजघन्यकं ततः ।
लब्ध्यपूर्णोत्कृष्टं बादरलब्धेरवरमतः ॥ २३३ ॥

णिव्वत्तिसुहुमजेट्ठं बादरणिव्वत्तियस्स अवरं तु ।
बादरलद्धिस्स वरं बीइंदियलद्धिगजहण्णं ॥ २३४ ॥

निर्वृत्तिसूक्ष्मज्येष्ठं बादरनिर्वृत्तिकस्यावरं तु ।
बादरलब्धेः वरं द्वीन्द्रियलब्धिकजघन्यम् ॥ २३४ ॥

बादरणिव्वत्तिवरं णिव्वत्तिबिइंदियस्स अवरमदो ।
एवंबितिबितितिचतिचचउविमणो होदि चउविमणो ॥२३५॥

बादरनिर्वृत्तिवरं निर्वृत्तिद्वीन्द्रियस्यावरमतः ।
एवं द्वित्रिद्वित्रित्रिचात्रिचचतुःविमनो भवति चतुःविमनः॥२३५॥

तह य असण्णीसण्णी असण्णिसण्णिस्स सण्णिउववादं ।
सुहुमेइंदियलद्धिगअवरं एयंतवड्ढिस्स ॥ २३६ ॥

तथा च असंज्ञिसंज्ञी असंज्ञिसंज्ञिनः संज्ञ्युपपादम् ।
सूक्ष्मैकेन्द्रियलब्धिकावरं एकान्तवृद्धेः ॥ २३६ ॥

सण्णिस्सुववादवरं णिव्वत्तिगदस्स सुहुमजीवस्स ।
एयंतवड्ढिअवरं लद्धिदरे थूलथूले य ॥ २३७ ॥

संज्ञिन उपपादवरं निर्वृत्तिगतस्य सूक्ष्मजीवस्य ।
एकान्तवृद्धयवरं लब्धीतरास्मिन् स्थूलस्थूले च ॥ २३७ ॥

तह सुहुमसुहुमजेट्ठं तो बादरबादरे वरं होदि ।
अंतरमवरं लद्धिगसुहुमिदरवरंपि परिणामे ॥ २३८ ॥
तथा सूक्ष्मसूक्ष्मज्येष्ठं ततो बादरबादरे वरं भवति ।
अन्तरमवरं लब्धिकसूक्ष्मेतरवरमपि परिणामे ॥ २३८ ॥

अंतरमुवरीवि पुणो तप्पुण्णाणं च उवरि अंतरियं ।
एयंतवड्ढिठाणा तसपणलद्धिस्स अवरवरा ॥ २३९ ॥
अन्तरमुपर्यपि पुनः तत्पूर्णानां च उपर्यन्तरितम् ।
एकान्तवृद्धिस्थानानि त्रसपञ्चलब्धेरवरवराः ॥ २३९ ॥

लद्धीणिव्वत्तीणं परिणामेयंतवड्ढिठाणाओ ।
परिणामट्ठाणाओ अंतरअंतरिय उवरुवरिं ॥ २४० ॥
लब्धिनिर्वृत्तीनां परिणामैकान्तवृद्धिस्थानानि ।
परिणामस्थानानि अन्तरान्तरितान्युपर्युपरि ॥ २४० ॥

एदेसिं ठाणाओ पल्लासंखेज्जभागगुणिदकमा ।
हेट्ठिमगुणहाणिसला अण्णोण्णब्भत्थमेत्तं तु ॥ २४१ ॥
एतेषां स्थानानि पल्यासंख्येयभागगुणितक्रमाणि ।
अधस्तनगुणहानिशला अन्योन्याभ्यस्तमात्रं तु ॥ २४१ ॥

233-241. (1) The minimum (birth vibratory division, Upapáda Yoga Sthána is) in the (one-sensed) fine (common) completely undevelopable (soul). Then (comes), (2) the minimum (birth vibratory division of (one-sensed fine common) potentially developable (soul). (Then there is) (3) the maximum (birth vibratory division) of the (one-sensed fine common) completely undevelopable (soul), (4) the minimum (birth vibratory division) of (one-sensed) gross (common) completely undevelopable (soul), (5) the maximum (birth vibratory division) of one-sensed fine

potentially developable, (6) the minimum of gross potentially developable, (7) the maximum of gross completely undevelopable, (8) the minimum of two-sensed completely undevelopable, (9) the maximum of (one sensed) gross potentially developable, (10) the minimum of two-sensed potentially developable. After this similarly is (the minimum and maximum of) two, three; two, three; three, four; three, four; four, irrational (five); four, irrational (five-sensed souls). [Namely, (11) maximum of two-sensed completely undevelopable, (12) minimum of three-sensed completely undevelopable, (13) maximum of two-sensed potentially developable, (14) minimum of 3-sensed potentially developable, (15) maximum of 3-sensed completely undevelopable, (16) minimum of 4-sensed completely undevelopable, (17) maximum of 3-sensed potentially developable, (18) minimum of 4-sensed potentially developable, (19) maximum of 4-sensed completely undevelopable, (20) minimum of 5-sensed irrational completely undevelopable, (21) maximum of 4-sensed potentially developable, (22) minimum of 5-sensed irrational potentially developable—all of Upapáda]. And similarly the birth vibratory division of irrational, rational, irrational, rational and rational. Then comes the minimum increasing vibration division of one-sensed fine-completely undevelopable souls [namely, (23) maximum of 5-sensed irrational completely undevelopable, (24) minimum of 5-sensed rational completely undevelopable, (25) maximum of 5-sensed irrational potentially developable, (26) minimum of 5 sensed rational potentially developable, (27) maximum of five-sensed rational completely undevelopable, (28) minimum of increasing vibration (Ekantánu-vriddhi) of one-sensed completely undevelopable]; (29) is the maximum birth vibratory division of the (five-sensed) rational (developable); (30) the minimum increasing vibratory division of (one sensed) fine potentially developable soul; (31) (the minimum increasing vibratory division of one sensed) gross (completely and), (32) gross

(potentially developable). Similarly is (33) the maximum (increasing vibratory division of one-sensed), fine (undevelopable), and (34) of fine (potentially undevelopable); then (35) the maximum of gross (undevelopables) and gross (potentially developable). (Then there is first) interval, (in which there are increasing vibratory divisions, the number of which is an innumerable part of the basic line of the universe, and which are found in no soul. It only means that there is an addition of so many increasing vibratory divisions to the 36th division before we multiply it by an innumerable part of a Palya to obtain the next division). (The 37th division is) the minimum changing (vibratory division) of (one-sensed) fine undevelopable souls (and 38) of (one-sensed) other (*i. e.*, gross undevelopable) and (39) (40) the maximum (of these two respectively). Then again (there is the second) interval (of the same extent as above). Then the (41) (42) (43) and (44), (2 minimum and 2 maximum changing divisions of those (*i. e.*, one-sensed fine and gross potentially) developables. Beyond this (there is the third) interval (of the same extent as above), (then in their order come from (45) to (54) the minimum of the five mobile, *i. e.*, 2, 3, 4 and 5 irrational and 5 rational) completely undevelopable (souls and then their five) maximum increasing vibratory divisions.

(Then is the fourth interval of the same extent as above. Then come from (55) to (64) the 5 minimum and 5 maximum) changing (vibratory divisions of the 5 mobiles) completely undevelopable. (Then the 5th interval as above). (Then from (65) to (74) the 5 minimum and 5 maximum) increasing (vibratory divisions) of (the mobile) potentially developables. (Then the sixth interval as above). (Lastly come from (75) to (84) the (5 minimum and 5 maximum) changing (vibratory) divisions (of the mobile developables).

(Thus there) are intervals beyond each (of the 6 groups of 84 divisions).

These (84) divisions (are found) by multiplying successively the predecessor of each by an innumerable part of a Palya. The intermediate divisions (between the minimum and maximum vibratory divisions are) equal to Anyonyábhyasta Rashi.

Commentary.

Chart showing 84 divisions in succession.

No.	Name of soul class.	Upapada.		Ekantanu vriddhi.		Parinama.	
		Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.
1	One-sensed Fine undevelopable ...	1	3	28	33	37	39
2	„ „ „ developable ...	2	5	30	34	41	43
3	„ „ Gross undevelopable ...	4	7	31	35	38	40
4	„ „ „ developable ...	6	9	32	36	42	44
5	Two „ undevelopable ...	8	11	45	50	55	60
6	„ „ developable ...	10	13	65	70	75	80
7	Three „ undevelopable ...	12	15	46	51	56	61
8	„ „ developable ...	14	17	66	71	76	81
9	Four „ undevelopable ...	16	19	47	52	57	62
10	„ „ developable ...	18	21	67	72	77	82
11	Five „ irrational undevelopable ...	20	23	48	53	58	63
12	„ „ „ developable ...	22	25	68	73	78	83
13	„ „ rational undevelopable ...	24	27	49	54	59	64
14	„ „ „ developable ...	26	29	69	74	79	84

From Chart note the following :—

(1). The ratio of maximum to minimum

in Upapáda is (Innumerable part of a Palya)^3

except for the one-sensed fine completely undevelopable souls where it is (Innumerable part of a Palya)^2 ;

in Ekántáṇu vriddhi is (Innumerable part of a Palya)^5 ,

except for one-sensed fine incompletely undevelopable and gross incompletely undevelopable souls, for which it is (Innumerable part of a Palya)^4 ; and

in Pariņáma is (Innumerable part of a Palya)[5],

except for one-sensed souls for which it is Innumerable part of a Palya)[9].

The maximum birth vibratory division of a 5-sensed rational developable soul is Innumerable part of a Palya times the minimum increasing vibratory division of a one-sensed the fine completely undevelopable soul.

Note that in the Chart above undevelopable means completely undevelopable and developable includes potentially developable.

अवरुक्कस्सेण हवे उववादेयंतवड्ढिठाणाणं ।

एक्कसमयं हवे पुण इदरेसिं जाव अट्ठोत्ति ॥ २४२ ॥

अवरोत्कृष्टेन भवेत् उपपादैकान्तवृद्धिस्थानानाम् ।

एकसमयो भवेत् पुनः इतरेषां यावदष्ट इति ॥ २४२ ॥

242. The minimum and maximum duration of the continuing of a birth or increasing vibratory division is one instant. And of the others (*i. e.* of changing vibratory divisions) is (two) to 8 instants.

Commentary.

This is evident because the birth vibratory division is confined to the first instant of the birth; and an increasing vibratory division also lasts for one instant, because there is an increase in it every instant. A changing vibratory division lasts at least for 2 instants and its maximum duration is 8 instants.

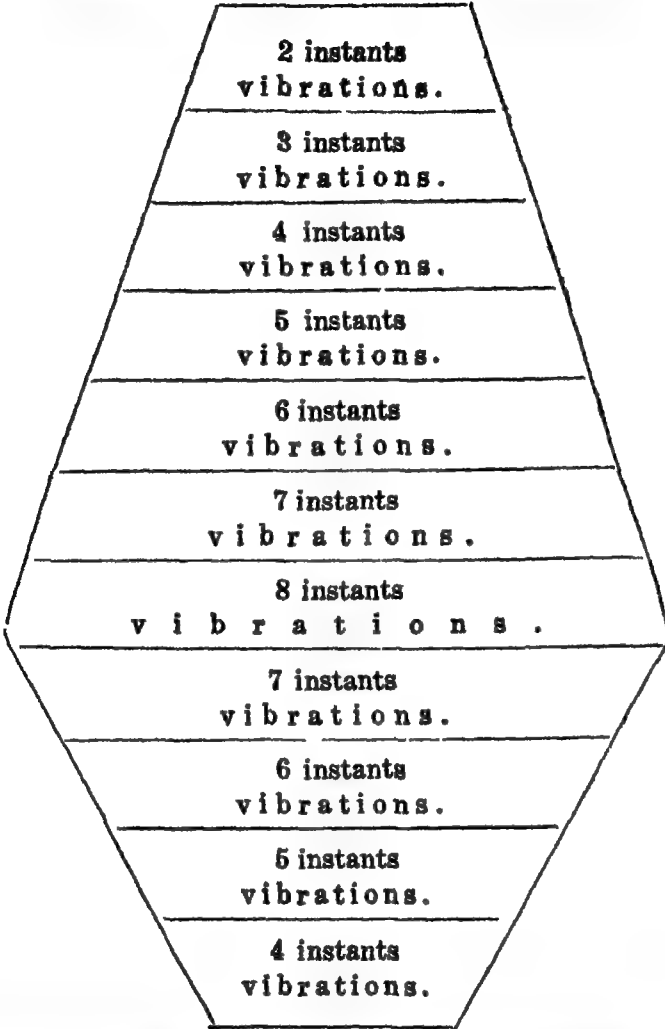
अट्ठसमयस्स थोवा उभयदिसासुवि असंखसंगुणिदा ।

चउसमयोत्ति तहेव य उवरिं तिदुसमयजोग्गाओ ॥२४३॥

अष्टसमयस्य स्तोका उभयदिशयोरपि असंख्यसंगुणिताः ।

चतुःसमय इति तथैव च उपरि त्रिद्विसमययोगाः ॥ २४३ ॥

243. (The changing vibratory divisions which have the maximum duration) of 8 instants are the fewest. And on both the sides of this duration up to (the vibrations which last for) four instants, (each division has) an innumerable times of the preceding one. And above that (are) the vibratory divisions, (the duration of which is) three or two instants).

Chart of vibrations like a barley.

मज्झे जीवा बहुगा उभयत्थ विसेसहीणकमजुत्ता ।
हेट्ठिमगुणहाणिसलादुवरि सलागा विसेसऽहिया ॥ २४४ ॥

मध्ये जीवा बहुका उभयत्र विशेषहीनक्रमयुक्ताः ।
अधस्तनगुणहानिशलाया उपरि शलाका विशेषाधिकाः ॥२४४॥

244. In the middle, the (mobile developable) souls (are) many. On both sides, they are less by a gradually decreasing

common difference. The number of the upper series (Shalákás) is greater than thet of the lower Guṉáháni series (Shalàkás); (but in the lower series the common difference is greater than in the upper). (See note to Gathas 245-246.)

दव्वतियं हेट्ठुवरिमदलवारा दुगुणमुभयमण्णोण्णं ।
जीवजवे चोद्दससयबावीसं होदि बत्तीसं ॥ २४५ ॥
द्रव्यत्रयमधउपरिमदलवारा द्विगुणमुभयमन्योन्यम् ।
जीवयवे चतुर्दशशतद्वाविंशतिः भवति द्वात्रिंशत् ॥ २४५ ॥

चत्तारि तिण्णि कमसो पण अड अट्ठं तदो य बत्तीसं ।
किंचूणतिगुणहाणिविभाजिद दव्वे दु जव मज्भं ॥ २४६ ॥
चत्वारि त्रीणि क्रमशः पञ्च अष्ट अष्ट ततश्च द्वात्रिंशत् ।
किञ्चिदूनत्रिगुणहानिविभाजिते द्रव्ये तु यवमध्यम् ॥२४६॥

245-46. In (this arrangement of) the souls in (the form of) a barley grain, (suppose) the three things (*i. e.*, the total number of mobile developable souls, of their changing vibratory places, Pariṉáma or Ghatmána Yoga Sthána, and of Guṉaháni Áyáma, *i. e.*, places in one of the series into which all the changing vibratory places are divided) to be 1422, 32, and 4 respectively; and the number of the lower and upper series (Náná Guṉaháni) (to be) 3 and 5 (respectively); and the (total of) the two (*i. e.*, lower and upper) Guṉahánis (is) 8; and the Anyonyábhyasta Ráshi of the two is (2^3+2^5 *i. e.*,) 8+32, *i. e.*, 40. The total (Dravya = Dhana = given sum) by being divided a little less than 3 times the number of Guṉaháni (in a Series is the number of the souls) in the middle of the barley grain.

Chart for the above.

Names of series or Gunahani.	Serial No. of places.	Number of souls in each place.	Common difference.	Total of each Gunahani.
Upper 5th.	1	5	1	
	2	6		
	3	7		
	4	8		26
Upper 4th.	5	10	2	
	6	12		
	7	14		
	8	16		52
Upper 3rd.	9	20	4	
	10	24		
	11	28		
	12	32		104
Upper 2nd.	13	40	8	
	14	48		
	15	56		
	16	64		208
Upper 1st.	17	80	16	
	18	96		
	19	112		
	20	128		416
Lower 1st.	21	112	16	
	22	96		
	23	80		
	24	64		352
Lower 2nd	25	56	8	
	26	48		
	27	40		
	28	32		176
Lower 3rd.	29	28	4	
	30	24		
	31	20		
	32	16		88

Total number of souls is 1422.

In the above chart it will be seen that it is an illustration for the greater or lesser number of mobile developable souls in the different changing vibratory places or divisions:—

Let the total number of souls=1422; of divisions=32;

Náná Guṇaháni or number of series=8;

1 Guṇaháni or 1 of the series=4 divisions.

Of Nana Guṇahánis, 3 are lower, and 3 are upper.

Therefore their Anyonyábhyasta Ráshi respectively—are 2^3 and 2^5 or 8+32 *i. e.*, 40 in all.

In the middle of these 2 Guṇahánis there is the 20th vibratory division. The number of souls will be greatest in it. In the barley like shape, it will be the middle part.

According to Gatha, 3×4 (division) $= 12$.

A little less $= \frac{54}{64}$ as per commentary.

Then $1422 \div \left(12 \ \frac{57}{64}\right) = 1422 \div \frac{711}{54} = \frac{1422 \times 64}{711} = 128$.

This $128 \div$ twice the Guṇahánis or (2×4 *i. e.*,) 8 16, gives the common difference for this 1st Guṇaháui.

Then the numbers gained are 128, 112, 96, and 80.

Total 416 in the 1st Guṇahánî.

The other 4 upper Guṇahánis will each be half of the preceding

i. e., 416 of the 1st.
208 ,, 2nd.
104 ,, 3rd.
52 ,, 4th.
26 ,, 5th.

Similarly the common difference will also be the half of the preceding, *i. e.*, 16 of the 1st.
8 ,, 2nd,
4 ,, 3rd.
2 ,, 4th.
1 ,, 5th.

Similarly the lower 3 Guṇahánis.

This chart shows that mobile developable souls of the middle changing vibratory divisions are the greatest of all in number, of course this middle means middle or the fattest part of the barley like shape.

पुण्णतसजोगठाणं छेदाऽसंखस्सऽसंखबहुभागे ।
दलमिगिभागं च दलं दव्वदुगं उभयदलवारा ॥ २४७ ॥
पूर्णत्रसयोगस्थानं छेदासंख्यस्यासंख्यबहुभागे ।
दलमेकभागं च दलं द्रव्यद्विकमुभयदलवाराः ॥ २४७ ॥

247. (All) the mobile developable (souls), (all their changing) vibratory divisions, half of the many parts (*i. e.*, all but one part) of an innumerable (part) of an innumerable (part) of the (number of) halvings (Ardha Chheda of a

Palya), and the (other) half and the (remaining) one part, (are respectively), (the actual number) of the two, total (of souls Dravya, changing vibratory divisions) and the two (*i. e.*, lower and upper) series, (which in the example taken above were represented by 1422, 32, 3 and 5 respectively).

णाणागुणहाणिसला छेदासंखेज्जभागमेत्ताओ।
गुणहाणीणद्धाणं सव्वत्थवि होदि सरिसं तु ॥ २४८ ॥

नानागुणहानिशलाः छेदासंख्येयभागमात्राः।
गुणहानीनामद्धानं सर्वत्रापि भवति सदृशं तु ॥ २४८ ॥

248. The number of Náná Guṉahâni (*i. e.*, all the lower and upper series is) equal to an innumerable part of (the number of) halvings (Ardha Chheda of a Palya). And (the number of) Guṉaháni Áyáma (*i. e.*, the number of terms in a series) is the same all over.

अण्णोण्णगुणिदरासी पल्लासंखेज्जभागमेत्तं तु।
हेट्ठिमरासीदो पुण उवरिल्लमसंखसंगुणिदं ॥ २४६ ॥

अन्योन्यगुणितराशिः पल्यासंख्येयभागमात्रं तु।
अधस्तनराशितः पुनः उपरिममसंख्यातसंगुणितम् ॥ २४६ ॥

249. (The ratio of the two) Anyonyábhyasta Ráshi is equal to the innumerable part of a Palya, *i.e.*, the upper is an innumerable times of the lower (Anyonyá bhyasta Ráshi).

इगिठाणफड्डयाओ समयपबद्धं च जोगवड्ढी य।
समयपबद्धचयट्ठं एदे हु पमाणफलइच्छा ॥ २५० ॥

एकस्थानस्पर्द्धकानि समयप्रबद्धं च योगवृद्धिश्च।
समयप्रबद्धचयार्थमेते हि प्रमाणफलेच्छाः ॥ २५० ॥

250. To find out the common difference (chaya) between the units of bondage (Samaya Prabadha) (in the same instant) in two consecutive vibratory places (Yoga-Sthánas we apply the rule of three by saying that when) the Spardhakas of one (*i. e.*, the minimum changing

vibratory) place (of a 2-sensed developable (make) one unit of bondage, then (what will be the increase in the unit of bondage) corresponding to a (given) increase of vibration (from one place to another). The (three given number are respectively called) Pramána (Ráshi), Phala (Ráshi), and Ichchhá (Ráshi).

बीइंदियपज्जत्तजहएणट्ठाणादु सरिणपुरणस्स ।
उक्कस्सट्ठाणोत्ति य जोगट्ठाणा कमे उड्ढा ॥ २५१ ॥
द्वीन्द्रियपर्याप्तजघन्यस्थानात् संज्ञिपूर्णस्य ।
उत्कृष्टस्थानमिति च योगस्थानानि क्रमेण वृद्धानि ॥ २५१ ॥

251. From the minimum (changing vibratory) place of a two-sensed developable to the maximum (changing vibratory place) of a (five-sensed) rational developable, the vibratory places gradually increase (at an uniform rate).

सेढियसंखेज्जदिमा तस्स जहएणस्स फड्ढया होंति ।
अंगुलअसंखभागा ठाणं पडि फड्ढया उड्ढा ॥ २५२ ॥
श्रेण्यसंख्येयिमानि तस्य जघन्यस्य स्पर्द्धकानि भवन्ति ।
अङ्गुलासंख्यभागानि स्थानं प्रति स्पर्द्धकानि वृद्धानि ॥ २५२ ॥

252. The Spardhakas of the minimum (changing vibratory place) of that (*i. e.*, 2-sensed developable) are an innumerable part of the basic line (of universe). And with each place the Spardhakas increase by an innumerable part of a (linear) finger.

धुववड्ढीवड्ढंतो दुगुणं दुगुणं कमेण जायंते ।
चरिमे पल्लच्छेदाऽसंखेज्जदिमो गुणो होदि ॥ २५३ ॥
ध्रुववृद्धिवर्धमानानि द्विगुणं द्विगुणं क्रमेण जायन्ते ।
चरमे पल्यच्छेदासंख्येयिमो गुणो भवति ॥ २५३ ॥

253. By these uniform increases going on gradually, (at some place the Spardhakas become) double (of those in the minimum); (and again at a further place) double (of these double and so on); till in the end (*i. e.*, at the

maximum place their number is) (the number of minimum place) multiplied by an innumerable part of (the number of) halvings (Ardha-chheda) of a Palya.

आदी अंते सुद्धे वड्ढिहिदे रूवसंजुदे ठाणा।
सेढिअसंखेज्जदिमा जोगट्ठाणा णिरंतरगा ॥ २५४ ॥
आदौ अन्ते शुद्धे वृद्धिहृते रूपसंयुते स्थानानि ।
श्रेण्यसंख्येयिमानि योगस्थानानि निरन्तरकानि ॥ २५४ ॥

254. (The number of) the 1st being subtracted from that of the last and the (remainder) being divided by the (uniform) increase plus one (gives the total number of) the places. And these continuous vibratory places (are) an innumerable part of the (basic) line (of the universe).

अंतरगा तदसंखेज्जदिमा सेढी असंखभागा हु।
सांतरणिरंतराणिवि सव्वाणिवि जोगठाणाणि ॥ २५५॥
अन्तरगाणि तदसंख्येयिमानि श्रेण्यसंख्येयभागानि हि।
सान्तरनिरन्तराण्यपि सर्वाण्यपि योगस्थानानि ॥ २५५ ॥

255. The intervening (vibratory places are) an innumerable part of that (*i. e.*, the total continuous places) (and they are) also (a minor kind of) an innumerable part of (the basic) line (of universe). And these places with interval, without interval (and mixed) (are each an innumerable part of the basic line of universe). And the total (of the three) also (is an innumerable part of the basic line of universe).

Commentary.

This is so because there are many different kinds of innumerables.

सुहुमणिगोदअपज्जत्तयस्स पढमे जहण्णओ जोगो।
पज्जत्तसण्णिपंचिंदियस्स उक्कस्सओ होदि ॥ २५६ ॥
सूक्ष्मनिगोदापर्याप्तकस्य प्रथमे जघन्यको योगः।
पर्याप्तसंज्ञिपञ्चेन्द्रियस्योत्कृष्टको भवति ॥ २५६ ॥

256. The minimum (birth) vibratory (place) (is the vibratory place) in the first instant of (the last of 6012 mean births of) a fine common (completely) undevelopable (soul).

And the maximum is (the maximum changing vibratory place) of a five-sensed rational developable (soul).

Commentary.

See the chart to Gatha 241, number 1 is the minimum and number 84 is the maximum as said above.

(The causes of the 4 kinds of Bondage).

जोगा पयडिपदेसा ठिदिअणुभागा कसायदो होंति ।
अपरिणदुच्छिण्णेसु य बंधट्ठिदिकारणं णत्थि ॥ २५७ ॥

योगात्प्रकृतिप्रदेशौ स्थित्यनुभागौ कषायतो भवतः ।
अपरिणतोच्छिन्नेषु च बन्धः स्थितिकारणं नास्ति ॥ २५७ ॥

257. Nature (Prakriti), and molecules (Pradesha) of bondage are caused by vibrations (Yoga); and duration (sthiti), and fruition (Anubhága), by passions. In (the 11th stage of subsided delusion, Upshántamoha, where passion Karma exists in a passive condition and does not operate, *i. e.*, is) not subject to modification, (and in the 12th and 13th stages of destroyed, delusion, Kashína-moha, and vibratory omniscience, Sayoga Kevali, *i. e.*, where the passions are) quite destroyed, there is no cause of duration-bondage ; and (in the 14th stage of non-vibratory omniscience there is no bondage).

Commentary.

What kinds of Karma and with how many molecules are bound to the soul is determined by its vibratory activity ; how-long these molecules will continue to bind the soul and the strong or mild character of their fruition is determined by the passion which colours that vibratory activity. In the 11th stage passions are entirely subsided, *i. e.*, although they exist, they settle down into non-operation. In the 12th stage they are entirely destroyed, *i. e.*, they

entirely fall off from the soul. In the 13th stage also they are non-existant, as binding the soul. In all these 3 stages, passion is either entirely absent or entirely inactive. Therefore the duration and fruition bondages which are due to passion do not arise. But in all the three stages, vibration (Yoga) exists, therefore Karmas are created. The duration is of the simplest and shortest kind, *i. e.*, of one-instant only. The fruition also lasts only for one instant and is therefore necessarily very intense and concentrated. The nature Prakriti is also only of the pleasure-feeling class (Sátá-vedaníya). The normal duration bondage (Sthiti Bandha) is for one-antar-muhúrta. This does not take place here. Therefore it is said that there is no duration-bondage here. In the non-vibratory omniscience, *i. e.*, the 14th stage, there is neither passion nor vibration and consequently there is none of the four kinds of bondages. It should be remembered that the 14th stage is of very short duration. It really means the transition of the perfect soul from its mundane condition to the condition of liberation.

सेढिअसंखेज्जादिमा जोगट्ठाणाणि होंति सव्वाणि ।
तेहिं असंखेज्जगुणो पयडीणं संगहो सव्वो ॥ २५८ ॥
श्रेण्यसंख्येयिमानि योगस्थानानि भवन्ति सर्वाणि ।
तैरसंख्येयगुणः प्रकृतीनां संग्रहः सर्वः ॥ २५८ ॥

258. All vibratory divisions are an innumerable part of the basic line (of universe). And the collection (or number of) all the ultimate classes (Prakriti) of Karmas is an innumerable times of those.

Commentary.

Vibratory divisions are of three kinds, without-interval (Nirantara) and with interval (Sántara) and mixed. They are an innumerable part of basic line of universe, but the ultimate classes of Karmas are those multiplied by innumerable times the innumerable spatial units of the universe. It is so, because there are innumerable kinds of thought-activities with reference to ignorance and intense or mild passions in mundane souls. Scriptural-knowledge-obscuring sub-class alone has many innumerable divisions, as the different kinds of knowledge due to their destructive-subsidence is of innumerable kinds.

तेहिं असंखेज्जगुणा ठिदिअवसेसा हवंति पयडीणं ।
ठिदिबंधज्झवसाणट्ठाणा तत्तो असंखगुणा ॥ २५६ ॥
तैरसंख्येयगुणा स्थित्यवशेषा भवन्ति प्रकृतीनाम् ।
स्थितिबन्धाध्यवसायस्थानानि तत असंख्यगुणानि ॥ २५६ ॥

259. An innumerable times of these (*i. e.*, the ultimate sub-classes) are the kinds of duration of (these) classes. And the divisions of (Passionate) thought activity which is the cause of duration-bondage (are) an innumerable times of these.

अणुभागाणं बंधज्झवसाणमसंखलोगगुणिदमदो ।
एत्तो अणंतगुणिदा कम्मपदेसा मुणेयव्वा ॥ २६० ॥
अनुभागानां बन्धाध्यवसायमसंख्यलोकगुणितमतः ।
एतस्मादनन्तगुणिताः कर्मप्रदेशा मन्तव्याः ॥ २६० ॥

260. And an innumerable times the spatial units of universe multiplied by this (is) (the number) of the divisions of thought activity which is the cause of fruition-bondage. And the units of Karmic matter should be known to be infinite times the number of these.

Commentary.

See note to Gatha 254-55 Jiva Káṇda. Also see the Chart below :—

Gunahani.	1st	2nd.	3 d	4th.	5th	6th
8th Spardhaka	288	144	72	36	18	9
7th ,,	320	160	80	40	20	10
6th ,,	352	176	88	44	22	11
5th ,,	384	192	96	48	24	12
4th ,,	416	208	104	52	26	13
3rd ,,	448	224	112	56	28	14
2nd ,,	480	240	120	60	30	15
1st ,,	512	256	128	64	32	16
Total	3200	1600	800	400	200	100

Let division of one unit of bondage (Samaya Prabaddha) be 6300 Karmic molecules bound in one instant, and to be shed in 48 instants. This Samaya Prabaddha has 6 guṇahánis. Each guṇaháni has 8 Spardhakas. Each Spardhaka has different number of Varganás. Each Varganá is composed of Vargas. Each Varga is a group of Avibhága Pratichchheda which is the minimum unit of force. Varganá a molecule. Varga is a unit of force in the atom. And an indivisible part of this unit of force is an Avibhága Pratichchheda.

Suppose a soul binds 6300 Karmic molecules in each instant with a duration of 48 instants. If we see the number of collections after 48 instants, *i. e.*, on the 48th instant, we shall find that the Karmic molecules bound in that instant are all in existence, *i. e.*, 6300; while of those bound one instant before, 5788 only exists; 512 of them have shed; in this way the Karmas bound 48 instants before have left only 9 in existence as shown in the left. The total collection added will be 71304. It is little less than 6300 × 12. Gunahání = 6300 × 12 = 75,600. In the above example, quiescence (Ábádhá) is not considered.

														9	48th ins.
													9	10	47th "
												9	10	11	46th "
											9	10	11	12	45th "
										9	10	11	12	13	44th "
									9	10	11	12	13	14	43rd "
								9	10	11	12	13	14	15	42nd "
							9	10	11	12	13	14	15	16	41st "
							And so on								So on "
							160	176	192	208	224	240	256	288	8th "
						so on	176	192	208	224	240	256	288	320	7th "
							192	208	224	240	256	288	320	352	6th "
					9	so on	208	224	240	256	288	320	352	384	5th "
				9	10		224	240	256	288	320	352	384	416	4th "
			9	10	11	so on	240	256	288	320	352	384	416	448	3rd "
		9	10	11	12		256	288	320	352	384	416	448	480	2nd "
	9	10	11	12	13	so on	288	320	352	384	416	448	480	512	1st "
Total	9	19	30	42	55		3888	3708	4060	4444	4860	5308	5788	6300	Total

End of bondage of Karmas.

Beginning of Operation (Udaya) of Karmas.

आहारं तु पमत्ते तित्थं केवलिणि मिस्सयं मिस्से ।
सम्मं वेदगसम्मे मिच्छदुगयदेव आणुदओ ॥ २६१ ॥

आहारं तु प्रमत्ते तीर्थं केवलिनि मिश्रकं मिश्रे ।
सम्यक् वेदकसम्ये मिथ्यद्विकायते एव आनूदयः ॥ २६१ ॥

261. The operation of assimilative (Áháraka body and limbs sub-classes of body-making Karma is) only in the imperfect (vow, *i.e.*, the 6th stage); of the Tírthankara (sub-class), in the (13th and 14th stages of vibratory and non-vibratory) omniscient; of the mixed (right-and-wrong-belief, mishra sub-class of the right belief deluding Karma) in (the 3rd or) mixed (stage); of (the slightly clouded right-belief (Samyaktva sub-class of right-belief deluding Karma), in (the, 4 *i. e.*, 4th, 5th, 6th and 7th stages of) destructive-subsidential right-belief (Vedak Samyaktva); and of (the 4) migratory (Ánupúrví forms, sub-classes of body-making Karma) in the (1st) two (*i. e.*,) wrong-belief (and downfall) and in (the 4th, *i. e.*,) vowless (right-belief stage).

णिरयं सासणसम्मो ण गच्छदित्ति य ण तस्स णिरयाणू ।
मिच्छादिसु सेसुदओ सगसगचरिमोत्ति णायव्वो ॥२६२॥

निरयं सासादनसम्यो न गच्छतीति च न तस्य निरयानुः ।
मिथ्यादिषु शेषोदयः स्वकस्वकचरम इति ज्ञातव्यः ॥ २६२ ॥

262. The soul in the downfall (Sásádana) belief does not go to hell, therefore (there is) no (operation of) hellish migratory form in it. The operation of the remaining (sub-classes of Karmas) should be known to be in the wrong-belief-stage, etc. up to the last (instant of the operation) of each of them.

Commentary.

Out of 148 sub-classes of 8 Karmas only 122 operate. 26 are not taken into consideration, with reference to operation. These 26 are the following sub-classes of the body-making Karma 5 bondage (Bandhana) 5 interfusion (Sanghāta), and 6 of the 20 sub-divisions of touch, taste, smell and colour, because only one of each of these 4 operate at a time. The bondage and interfusion sub-classes are bound and operate along with the five body sub-classes of the body-making Karma, they therefore are not counted separately.

Out of these 122, nine operate in an exceptional way. They are mentioned in Gathas 261 and the 1st half of 262. The remaining 113 are dealt with in the last part of Gatha 262.

दस चउरिगि सत्तरसं अट्ठ य तह पंच चेव चउरो य ।
छ च्छक्कएक्कदुगदुग चोद्दस उगुतीस तेरसुदयविधि:॥ २६३॥

दश चतुरेकं सप्तदश अष्ट च तथा पञ्च चैव चतस्रश्च ।
षट् षट्कैकद्विकद्विकं चतुर्दशैकोनत्रिंशत् त्रयोदशोदयविधिः २६३

263. The operation-cessation-(Udaya-Vyuchchhitti) of ten; four; one; seventeen; eight; and five; and four; six; six; one; two; two and fourteen; twenty-nine; and thirteen takes place at the end of the fourteen stages respectively).

Commentary.

In the 12th stage of destroyed delusion, operation-cessation of 2 and 14 sub-classes is mentioned. It means that two sub-classes cease to operate in the last but one, and fourteen in the last instant, as given in Gatha 270.

This discription is in accordance with the view of the saint Vrishabhāchārya, the author of Māhā Dhavala which is also called Kashāya Prābhrita.

पण णवइगि सत्तरसं अड पंच च चउर छक्क छच्चेव ।
इगिदुग सोलस तीसं बारस उदये अजोगंता ॥ २६४ ॥

पञ्च नवैकं सप्तदशाष्ट पञ्च च चतस्रः षट्कं षट् चैव ।
एकद्विकं षोडश त्रिंशत् द्वादश उदये अयोगान्ताः ॥ २६४ ॥

264. Five, nine, one, seventeen, eight, five, four, six, six, one, two, sixteen, thirty and twelve (cease to) operate (from the 1st stage) to the end of the non-vibratory omniscient (*i. e.*, the 14th stage respectively).

Commentary.

This account of the operation-cessation of the sub-classes is according to the saint Bhútabali, the author of Dhavala. The detailed exposition which follows is based upon this.

It is worth noting that premature-operation (Udírṇa) of the sub-classes also ceases in the different stages. This premature operation-cessation is the same as the operation-cessation for the 1st 6 stages except that the human age and pleasure and pain-feeling Karmas cease their premature-operation at the end of the sixth, although their operation goes on further. After the 6th stage, *i. e.*, from the 7th onward up to the 13th the cessation of operation and premature-operation is different in the different stages as given in the chart below. In the 14th stage there is no premature operation.

The premature-operation of the human age and the pleasure and pain-feeling sub-classes of Karmas ceases at the end of 6th stage of imperfect vows, because a saint with perfect vows, *i. e.*, in the 7th and higher stage, is not subject to accidental or other similar premature-death. Also in the 7th and higher stages, which are stages of concentration, the soul does not feel pleasure or pain although they exist in the form of operation of the Karmas on their maturity. But there is no hastening of the maturity and therefore of operation. In other words there is no premature Avipáka, but only mature or Savipáka shedding or Nirjará of these three sub-classes of Karmas in the 7th and the higher stages.

The insensibility to pleasure and pain in these stages relates only to worldly feelings. The soul being in near touch with its own character feels the bliss which is its own eternal attribute and which is merely suppressed on account of the load of Karmas in Sansára.

According to Ácharya Bhútbali, the operation, etc., will be as follows :—

Stages.	Operation.	Non-operation.	Cessation of operation.	REMARKS.
1st	117	5 *	5†	* 5 = Tirthankara, assimilative 2, mixed and clouded beliefs. † *vide* Gatha 265.
2nd	111	11‡	9†	‡ 10 + hellish migratory form
3rd	100	22 §	1†	§ 22 = (20 + 3 migratory form—mixed).
4th	104	18 ‖	17¶	‖(23-5 *i.e.*, 4 migratory form and one clouded belief). ¶ *vide* Gatha 266.
5th	87	35	8*[1]	*[1] *vide* Gatha 267.
6th	81	41†[1]	5*[1]	†[1] 43-assimilative 2.
7th	76	46	4‡[1]	‡[1] *Vide* Gatha 268.
8th	72	50	6‡[1]	
9th	66	56	6§[1]	§[1] *Vide* Gatha 269.
10th	60	62	1§[1]	
11th	59	63	2§[1]	
12th	57	65	16‖[1]	‖[1] *vide* Gatha 270.
13th	42	80¶[1]	30¶[2]	¶[1] 81-Tirthankara. ¶[2] *vide* Gatha 271.⊙
14th	12	110	12¶[3]	¶[3] *vide* Gatha 272.

⊙ *Note.*—With regard to on soul 30 and 12 will cease to operate in 13th and 14th stages ; while taking many souls, 29 and 13 will cease to operate as pleasure and pain feeling both remain to operate in 13th and 14th stages.

मिच्छे मिच्छादावं सुहुमतियं सासणे अणेइंदी ।
थावरवियलं मिस्से मिस्सं च य उदयवोच्छिण्णा ॥ २६५ ॥
मिथ्ये मिथ्यात्वपं सूक्ष्मत्रयं सासादने अनेकेन्द्रियम् ।
स्थावरविकलं मिश्रे मिश्रं च च उदयव्युच्छिन्नाः ॥ २६५ ॥

265. In the (1st, *i. e.*,) wrong-belief (stage) wrong-belief, radiant heat (Átápa), (and) the three fine, (common and undevelopable) (5 sub-classes) cease to operate. In the (2nd, *i. e.*) downfall (stage), the four) error (feeding passions) one-sensed, immobile, the not-all (*i.e.*, 2 to 4 sensed), (these 9); and in the (3rd, *i. e.*,) mixed (stage), the mixed (right and wrong-belief sub-class, cease to operate).

अयदे बिदियकसाया वेगुव्वियछक्क णिरयदेवाऊ ।
मणुयतिरियाणुपुव्वी दुब्भगणादेज्ज अज्जसयं ॥ २६६ ॥
अयते द्वितीयकषाया वैगूर्विकषट्कं निरयदेवायुः ।
मनुजतिर्यगानुपूर्व्ये दुर्भगानादेयमयशस्कम् ॥ २६६ ॥

266. In the 4th (*i. e.*,) the vowless (stage), the second passions (*i. e.*, the four partial-vow-preventing passions), the six fluid (body and limbs, hellish and celestial condition and migratory forms), hellish and celestial ages, human and sub-human migratory forms, unprepossessing, non-impressive, and notoriety, (17 sub-classes cease to operate).

देसे तादियकसाया तिरियाउज्जोवणीचतिरियगदी ।
छट्टे आहारदुगं थीणतियं उदयवोच्छिण्णा ॥ २६७ ॥
देशे तृतीयकषाया तिर्यगायुरुद्योतनीचतिर्यग्गतिः ।
षष्ठे आहारद्विकं स्त्यानत्रयमुदयव्युच्छिन्नाः ॥ २६७ ॥

267. In (the fifth, *i.e.*,) partial vow (stage), the third passions (*i. e.*, the four total-vow-preventing passions) sub-human age, cold light, low (family), and sub-human condition 8 sub-classes cease to operate). In the 6th (stage

of imperfect vow), the two assimilative (body and limbs), the three somnambulism (deep sleep, and heavy drowsiness ; 5 sub-classes) cease to operate.

अपमत्ते सम्मत्तं अंतिमतियसंहदी यऽपुव्वम्हि ।
छच्चेव णोकसाया अणियट्टीभागभागेसु ॥ २६८ ॥
अप्रमत्ते सम्यक्त्वमन्तिमत्रयसंहतिश्चापूर्वे ।
षट्चैव नोकषाया अनिवृत्तिभागभागयोः ॥ २६८ ॥
वेदातिय कोहमाणं मायासंजलणमेवसुहुमंते ।
सुहुमो लोहो संते वज्जं णारायणारायं ॥ २६९ ॥
वेदत्रयं क्रोधमानं मायासंज्वलनमेव सूक्ष्मान्ते ।
सूक्ष्मो लोभः शान्ते वज्रनाराचनाराचम् ॥ २६९ ॥

268-269. In the (7th, *i. e.,*) perfect (vow stage), (slightly clouded) right-belief, the last three skeletons (*i .e.,* semi-joints and bones, jointed bones and loosely-jointed bones 4 sub-classes) ; in the (8th stage of) new-thought activity, the six quasi-passions (*i. e.,* laughter, indulgence, ennui, sorrow, fear, and disgust) ; in the (9th stage of) advanced-thought-activity in the part (with sex inclination) and in the part (without sex inclination respectively), the three (quasi-passions, *i e.,* the 3 kinds of) sex-inclination, and the perfect right conduct-preventing anger, pride and deceit passions (3 sub-classes) ; in the end of the (10th stage of) finest (or slighest delusion) the slightest greed (*i. e.,* the perfect right conduct-preventing passion, one sub-class); (and) in the (11th stage of) sub-sided (delusion), (the 2nd and 3rd skeletons, *i. e.,*) admantine joints and bones, and joints and bones (2 sub-classes cease to operate).

खीणकसायदुचरिमे णिद्दा पयला य उदयवोच्छिण्णा ।
णाणंतरायदसयं दंसणचत्तारि चरिमम्हि ॥ २७० ॥
क्षीणकषायद्विचरमे निद्रा प्रचला च उदयव्युच्छिन्नाः ।
ज्ञानान्तरायदशकं दर्शनचत्वारि चरमे ॥ २७० ॥

270. In the (12th stage of) destroyed delusion, in the last but one instant, sleep and drowsiness (2 sub-classes); and in the last (instant), the ten, knowledge (obscuring *i.e.*, the five which obscure the 5 kinds of knowledge) and (the five) obstructive, and the (1st) four of the (9) conation (obscuring). (14 sub classes) cease to operate.

तादियेक्कवज्जाणिमिणं थिरसुहसरगादिउरालतेजदुगं।
संठाणं वण्णागुरुचउक्क पत्तेय जोगिम्हि ॥ २७१ ॥
तृतीयैकवज्रनिर्माणं स्थिरशुभस्वरगतिऔरालतेजोद्विकम्।
संस्थानं वर्णागुरुचतुष्कं प्रत्येकं योगिनि ॥ २७१ ॥

271. In the (13th stage of) vibratory (omniscience), one (of the two pleasure and pain bearing sub-classes) of the third (feeling or vedaníya Karma), (the 1st skeleton *i. e.*,) the admantine nerves, joints and bones, the formation and the pairs, steady(unsteady); beautiful, (ugly); (sweet) voiced, (harsh voiced);(graceful and awkward)movements; physical (body and limbs); electric (and Karmic bodies); the (six) figures, and the quarternaries of colour, (smell, taste and touch), and not heavy-light(self-destructive, other-destructive and respiration); and individual body—these 30 sub-classes cease to operate).

तादियेक्कं मणुवगदी पंचिंदियसुभगतसतिगादेज्जं।
जसतित्थं मणुवाऊ उच्चं च अजोगिचरिमम्हि ॥ २७२ ॥
तृतीयैकं मानवगतिः पञ्चेन्द्रियसुभगत्रसात्रिकादेयम्।
यशस्तीर्थं मानवायुरुच्चं चायोगिचरमे ॥ २७२ ॥

272. And in the end of (the 14th, *i. e.*) non-vibrating (omniscience), (the remaining) one (of the 2 sub-classes) of the third-(feeling Karma), human condition, five-sensed, amiable, and the three mobile, (gross and developable), impressive, fame, Tírthankara, human age, and high(family, 12 sub-classes cease to operate).

णट्ठा य रायदोसा इंदियणाणं च केवलिम्हि जदो।
तेण दु सादासादजसुहदुक्खं णत्थि इंदियजं ॥ २७३ ॥
नष्टौ च रागद्वेषौ इन्द्रियज्ञानं च केवलिनि यतः।
तेन तु सातासातजसुखदुःखं नास्ति इन्द्रियजम् ॥ २७३ ॥

273. Because in the omniscient, attachment and aversion, and sensitive-knowledge are destroyed, therefore (in him) there is no happiness or misery due to the pleasure and pain (feeling Karmas), which are caused by the senses.

समयट्ठिदिगो बंधो सादस्सुदयप्पिगो जदो तस्स।
तेण असादस्सुदओ सादसरूवेण परिणमदि ॥ २७४ ॥
समयस्थितिको बन्धः सातस्योदयात्मको यतः तस्य।
तेनासातस्योदयः सातस्वरूपेण परिणमति ॥ २७४ ॥

274. Because in omniscient, the bondage of one instant duration of the pleasure (feeling Karma) is simultaneous with the operation of it, therefore the operation of the pain (feeling Karma), takes the same form as the pleasure feeling Karma.

Commentary.

In omniscients, pleasure-feeling Karma with highest intensity of fruition flows in and is shed off after operation at every instant, therefore the Karmic molecules of pain-feeling Karma of very mild fruition are submerged in the most pleasant fruition of pleasure feeling Karma. It is a rule that one of the two feeling Karmas can operate at one time; therefore no pain can ever be felt by the omniscients.

एदेण कारणेण दु सादस्सेव दु णिरंतरो उदओ।
तेणासादणिमित्ता परीसहा जिणवरे णत्थि ॥ २७५ ॥
एतेन कारणेन तु सातस्यैव तु निरन्तर उदयः।
तेनासातनिमित्ताः परीषहा जिनवरे न सन्ति ॥ २७५ ॥

275. And it is for this reason that there is continuous operation of the pleasure feeling Karma only; therefore the (11) sufferings which have the pain-feeling Karma as their auxiliary cause are not found in the (omniscient) Conqueror.

सत्तरसेक्कारखचदुसहियसयं सगिगिसीदि छदुसदरी ।
छावट्ठि सट्ठि णवसणवण्णास दुदालबारुदया ॥ २७६ ॥

सप्तदशैकादशशून्यचतुःसहितशतं सप्तैकाशीतिः षट्द्विसप्ततिः ।
षट्षष्टिः षष्टिः नवसप्तपञ्चाशत् द्विचत्वारिंशद्द्वादशोदयाः॥२७६॥

276. One hundred plus seventeen, eleven, zero, and four ; eighty-seven, and (eighty) one, seventy-six, and (seventy) two, sixty-six, sixty, fifty-nine, and (fifty)-seven, forty-two, and twelve (sub-classes of Karmas) operate (respectively in the first to the 14th stages). (See chart to Gatha 264).

पंचेक्कारसबावीसट्ठारसपंचतीस इगिछादालं ।
पएणं छप्पएणं वितिपणसट्ठि असीदि दुगुणपणवएणं ॥ २७७ ॥

पञ्चैकादशद्वाविंशत्यष्टादशपञ्चत्रिंशदेकषट्चत्वारिंशत् ।
पञ्चाशत् षट्पञ्चाशत् द्वित्रिपञ्चषष्टिरशीतिःद्विगुणपञ्चपञ्चाशत्

277. (In the same order in the 14 stages)-five, eleven, twenty-two, eighteen, thirty-five, forty-one, (forty)-six, fifty, fifty-six, sixty-two, (sixty) three, (sixty) five, eighty, (one hundred ten. *i. e.*,) double of fifty-five (sub classes do not operate). (See chart to Gatha 264).

उदयस्सुदीरणस्स य सामित्तादो ण विज्जदि विसेसो ।
मोत्तूण तिण्णिठाणं पमत्त जोगी अजोगी य ॥ २७८ ॥

उदयस्योदीरणायाश्च स्वामित्वात् न विद्यते विशेषः ।
मुक्त्वा त्रयस्थानं प्रमत्तं योग्ययोगि च ॥ २७८ ॥

278. In the operation and premature-operation of sub-classes with regard to inherence (Svámitva there) is no difference, leaving aside the three stages of imperfect vow, and vibratory and non-vibratory omniscient (*i. e.*, the 6th, 13th and 14th stages).

तीसं बारस उदयुच्छेदं केवलिणमेकदं किच्चा ।
सादमसादं च तहिं मणुवाउगमवणिदं किच्चा ॥ २७९ ॥

त्रिंशत् द्वादश उदयोच्छेदं केवलिनोरेकत्र कृत्वा ।
सातमसातं च तत्र मानवायुष्कमपनीतं कृत्वा ॥ २७६ ॥

279. Adding together the thirty and twelve, (sub-classes) of operation-cessation in the omniscient (vibratory and non-vibratory stages respectively), deduct from the total, the pleasure, pain and human age (sub-classes).

अवणिदतिप्पयडीणं पमत्तविरदे उदीरणा होदि ।
णत्थित्ति अजोगिजिणे उदीरणा उदयपयडीणं ॥ २८० ॥
अपनीतत्रिप्रकृतीनां प्रमत्तविरते उदीरणा भवति ।
नास्तीति अयोगिजिने उदीरणा उदयप्रकृतीनाम् ॥ २८० ॥

280. The premature-cessation of these three deducted sub-classes occurs in the (6th stage of) imperfect vows. And there is no premature-operation of the (12) operative sub-classes in the (14th stage of) non-vibratory Conqueror.

Chart for premature-operation (Udirṇá) in 14 stages.

Stages.	Premature operation.	Premature non-operation.	Premature cessation of operation.	Remarks.
1st	117	5	5	
2nd	111	11	9	
3rd	100	22	1	
4th	104	18	17	
5th	87	35	8	
6th	81	41	8*	* 5+3. Human age, pleasure and pain-feeling Karma prematurely cease to operate at the end of the 6th stage.
7th	73	49	4	
8th	69	53	6	
9th	63	59	6	
10th	57	65	1	
11th	56	66	2	
12th	54	68	16	
13th	39†	83	39	† 3 as above will be deducted from 42 which operate here.
14th	0	122	0	

Compare the above chart with that of operation given in gatha 264 page 155.

पण णव इगि सत्तरसं अट्ठट्ठ य चदुर छक्क छच्चेव ।
इगि दुग सोलुगदालं उदीरणा होंति जोगंता ॥ २८१ ॥

पञ्च नवैकं सप्तदश अष्टाष्ट च चत्वारि षट्कं षट् चैव ।
एकं द्विकं षोड्शैकोनचत्वारिंशत् उदीरणा भवन्ति योग्यन्ताः २८१॥

281. 5, 9, 1, 17, 8, 8, 4, 6, 6, 1, 2, 16, and 39 (sub-classes respectively) have premature-operation (cessation from the 1st) to the end of (the 13th stage of) vibratory omniscient. (See chart to Gatha 280).

सत्तरसेक्कारखचदुसहियसयं सगिगिसीदि तियसदरी ।
णवतिएिणसट्ठि सगछक्कवएण चउवएणमुगुदालं ॥ २८२ ॥

सप्तदशैकादशखचतुः सहितशतं सप्तकाशीतिः त्रिसप्ततिः ।
नवत्रिषष्टिःसप्तषट्कपञ्चाशत्चतुःपञ्चाशत्एकोनचत्वारिंशत्२८२

282. One hundred plus seventeen, eleven, zero, and four; eighty-seven and (eighty) one, seventy-three, sixty-nine, (sixty) three, fifty-seven, (fifty) six, (fifty) four, and thirty-nine (sub-classes have premature-operation in the 1st 13 stages). (See chart to Gatha 280).

पंचेक्कारसबावीसट्ठारस पंचतीस इगिणवदालं ।
तेवएणेक्कुणसट्ठी पणछक्कडसट्ठि तेसीदी ॥ २८३ ॥

पञ्चैकादशद्वाविंशत्यष्टादश पञ्चत्रिंशत् एकनवचत्वारिंशत् ।
त्रिपञ्चाशदेकोनषष्टिः पञ्चषट्काष्टषष्टिः त्र्यशीतिः ॥ २८३ ॥

283. 5, 11, 22, 18, 35, 41, 49, 53, 59, 65, 66, 68 and 83 (sub-classes do not have premature-operation in the (1st 13 stages). (See chart to Gatha 280).

गदियादिसु जोग्गाणं पयडिप्पहुदीणमोघसिद्धाणं ।
सामित्तं णेदव्वं कमसो उदयं समासेज्ज ॥ २८४ ॥

गत्यादिषु योग्यानां प्रकृतिप्रभृतीनामोघसिद्धानाम् ।
स्वामित्वं नेतव्यं क्रमश उदयं समासाद्य ॥ २८४ ॥

284. The inherence (Svámitva) of sub-classes fit for condition, etc. (quests) out of those considered under the stages (above) should be found in their order so far as their operation is concerned.

गदिआयुआउउदओ सपदे भूपुगणबादरे तात्र्यो ।
उच्चुदओ णरदेवे थीणतिगुदओ णरे तिरिये ॥ २८५ ॥

गत्यान्वायुरुदयः सपदे भूपूर्णबादरे आतपः ।
उच्चोदयो नरदेवे स्त्यानत्रिकोदयो नरे तिरश्चि ॥ २८५ ॥

285. The operation of same condition, migratory form and age sub-classes (is simultaneous in the first instant of any condition of existence); of hot light (Átápa), in the gross, developable earth-bodied; the operation of high (family), in human and celestial (conditions); (and) the operation of the three somnambulism, (deep sleep, and heavy drowsiness), in the human and sub-human.

संखाउगणरतिरिए इंदियपज्जत्तगादु थीणतियं ।
जोग्गमुदेदुं वज्जिय आहारविगुव्वणुवट्ठगे ॥ २८६ ॥

संख्यायुष्कनरतिरश्चि इन्द्रियपर्याप्तकात् स्त्यानत्रयम् ।
योग्यमुदेतुं वर्जयित्वा आहारविगूर्वणोत्थापके ॥ २८६ ॥

286. The three somnambulism, (deep sleep, and heavy drowsiness) are fit for operation only in the human and sub-human (beings) with numerable age and after the completion of the capacity to develope the senses; leaving aside the souls possessed of (the super-human powers, *i. e.*, riddhi of) assimilative and transformable bodies.

अयदापुणे ण हि थी संढोवि य घम्मणारयं मुच्चा ।
थीसंढयदे कमसो णाणुचऊ चरिमतिण्णाणू ॥ २८७ ॥

अयतापूर्णे न हि स्त्री षण्ढोपि च घर्मनारकं मुक्त्वा ।
स्त्रीषण्ढायते क्रमशो नानुचत्वारि चरमत्रयानुः ॥ २८७ ॥

287. (There is) no (operation of) the female (inclination) in the potentially developable (souls) in (the 4th, *i. e.*,) vowless (stage); nor that of common (sex inclination) except in (the first) hell Ghamma. In (the 4th or) vowless (stage), souls with female or common (inclination)

respectively (do) not (have the operation) of the four migratory forms or the last three migratory forms (*i. e.*, the soul in the 4th stage does not have feminine inclination in the transmigration to any condition of existence and that with common inclination can have operation of hellish migratory form only and so can go only to 1st hell).

इगिविगलथावरचउ तिरिए अपुरणो णरेवि संघडणं।
ओरालदु णरतिरिए वेगुव्वदु देवणेरयिए॥ २८८॥
एकविकलस्थावरचत्वारि तिराश्चि अपूर्णो नरेपि संहननम्।
औरालद्वि नरतिरश्चि वैक्रियिकद्वि देवनैरयिके॥ २८८॥

288. (The operation of) one (sensed), not-all (*i. e.*, 2 to 4-sensed), and the four immobile, (fine, common and undevelopable occurs) in sub-human (beings), but undevelopable (operates), in human also; (and the six) skeletons, and the two physical (body and limbs) in human and sub-humans; and the two fluid (body and limbs), in celestial and hellish beings.

तेउतिगूणतिरिक्खेसुज्जोवो बादरेसु पुण्णेसु।
सेसाणं पयडीणं ओघं वा होदि उदओ दु॥ २८९॥
तेजस्त्रिकोनतिर्यक्षु उद्योतो बादरेषु पूर्णेषु।
शेषाणां प्रकृतीनामोघवत् भवति उदयस्तु॥ २८९॥

289. (There is operation) of cold light in the gross developable sub-humans except the three fire, (air, and common vegetable bodied souls). Of the remaining sub-classes, the operation (in the quests) is as in the stages.

थीणतिथीपुरिसूणा घादी णिरयाउणीचवेयणियं।
णामे सगवचिठाणं णिरयाणू णारयेसुदया॥ २९०॥
स्त्यानत्रिस्त्रीपुरुषोना घातिनी निरयायुर्नीचवेदनीयम्।
नाम्नि स्वकवचः स्थानं निरयानुः नारकेषूदयाः॥ २९०॥

290. (The 47 sub-classes of the 4) destructive (Karmas) minus (the 5, *i.e.*,) the three somnambulism, (deep sleep,

and heavy drowsiness), female and male (inclinations); hellish age, low (family), (pleasure and pain) feeling; and (29) body-making (sub-classes which operate) on speech development-occasion (in hell), and hellish migratory form (these 76 sub-classes) operate in hellish beings.

वेगुव्वतेजथिरसुहदुग दुग्गदिहुंडणिमिणपंचिंदी ।
णिरयगदि दुब्भगागुरुतसवण्णचऊ य वचिठाणं ॥२६१॥
वैगूर्वतेजः स्थिरशुभद्विकं दुर्गतिहुण्डनिर्माणपञ्चेन्द्रियम् ।
निरयगतिर्दुर्भगागुरुत्रसवर्णचत्वारि च वचः स्थानम् ॥२६१॥

291. The pairs of fluid (body and limbs), electric (and Karmic bodies), steady (and unsteady), beautiful (and ugly); awkward movement, unsymmetrical (figure), formation, five sensed, hellish condition, the quarternaries of unprepossessing, (harsh-voiced, unimpressive and notoriety); not-heavy-light (self-destructive, other-destructive and respiration); mobile (gross, developable and individual); and colour, (smell, taste and touch), (these 29 sub-classes operate) on the occasion (of the completion of the capacity for dovelopment) of speech (in hellish beings).

मिच्छमणंतं मिस्सं मिच्छादितिए कमा छिदी अयदे ।
बिदियकसाया दुब्भगणादेज्जदुगाउणिरयचऊ ॥ २६२ ॥
मिथ्यमनन्तं मिश्रं मिथ्यात्वादित्रयं क्रमात् छित्तिरयते ।
द्वितीयकषाया दुर्भगानादेयद्विकायुर्निरयचत्वारि ॥ २६२ ॥

292. (In the 1st hell), in the 1st three (stages of) wrong-belief, (downfall and mixed-belief), (there is operation)-cessation of wrong-belief, the (4) error-feeding (passions); and mixed (right and wrong-belief) respectively. (And) in the (4th stage of) vowless, (there is operation-cessation) of the second passions (*i. e.*, the 4 partial-vow-preventing passions), unprepossessing, and the pair, unimpressive (and notoriety), (hellish) age, and the four, hellish (condition, migratory form, fluid-body and limbs), (12 sub-classes).

बिदियादिसु छसु पुढविसु एवं णवरि य असंजदट्ठाणे ।
णत्थि णिरयाणुपुव्वी तिस्से मिच्छेव वोच्छेदो ॥ २६३ ॥

द्वितीयादिषु षट्सु पृथिवीषु एवं नवरि च असंयतस्थाने ।
नास्ति निरयानुपूर्वी तस्मात् मिथ्ये एव व्युच्छेदः ॥ २६३ ॥

293. In the second, etc. 6 hells (*i. e.*, up to the end of the 7th hell), (operation-cessation is) the same (as in 1st) except (that in them), in (the 4th or) vowless stage (there) is no (operation of) hellish migratory form, therefore it ceases (to operate) at the end of wrong-belief (stage).

Commentary.

The following chart shows operation, etc. in hells.

In the 1st hell-Ghammá, only 76 operate *vide* Gatha 290.				Remarks.	In 6 hells, from 2nd to 7th 76 operate.		
Stage.	Operation.	Non-operation.	Cessation of operation.		Operation.	Non-operation.	Cessation of bondage.
1st	74	2*	1	*2 = Mixed and clouded belief.	74	2	2
2nd	72	4†	4	†Hellish migratory form does not operate.	72	4	4
3rd	69	7‡	1	‡8—Mixed belief.	69	7	1
4th	70	6§	12	§8 Clouded belief and hellish migratory form.	69	7	11

तिरिये ओघो सुरणरणिरयाऊउच्च मणुदुहारदुगं ।
वेगुव्वछक्कतित्थं णत्थि हु एमेव सामण्णे ॥ २६४ ॥

तिरश्चि ओघः सुरनरनिरयायुरुच्चं मनुद्विकमाहारद्विकम् ।
वैगूर्वषट्कतीर्थं नास्ति हि एवमेव सामान्ये ॥ २६४ ॥

294. In the sub-human (condition), (the operation, non-operation and operation-cessation are the same as in) the stages, (but there) is no (operation) of celestial, human and hellish ages, high (family), the two human (condition and migratory forms), the two assimilative (body and limbs), and the six fluid (body and limbs and celestial and hellish conditions and migratory forms) and Tírthankara (15 sub-classes) ; the same for the general (Sámánya sub-humans out of the five kinds mentioned in Jíva Kánḍa Gatha 150 page 99, *i. e*, there is operation of only 107 sub-classes).

थावरदुगसाहारणताविगिविगलूण ताणि पंचक्खे ।
इत्थिअपज्जत्तूणा ते पुण्णे उदयपयडीओ ॥ २९५ ॥
स्थावरद्विकसाधारणातपैकविकलोनाः ताः पञ्चाक्षे ।
स्त्र्यपर्याप्तोनास्ताः पूर्णे उदयप्रकृतयः ॥ २९५ ॥

295. The two, immobile (and fine), common, hot-light, one-sensed, not-all (*i. e.*, 2 to 4 sensed)-(these 8 sub-classes) are to be deducted from the above (107, *i e.*, only 99 operate) in (the case of) five-sensed sub-human (beings). These (99) minus female inclination, and undevelopable, *i. e.*, 97 are) the operative sub-classes in developable sub-humans).

पुंसंढूणित्थिजुदा जोणिणिये अविरदे ण तिरियाणू ।
पुण्णिदरे थी थीणति परघादद्दु पुण्णउज्जोवं ॥ २९६ ॥
पुंषण्ढोनस्त्रीयुता योनिमति अविरते न तिर्यगानुः ।
पूर्णेतरे स्त्री स्त्यानत्रि परघातद्वि पूर्णोद्योतम् ॥ २९६ ॥
सरगदिदु जसादेज्जं आदीसंठाणसंहदीपणगं ।
सुभगं सम्मं मिस्सं हीणा तेऽपुण्णसंढजुदा ॥ २९७ ॥
स्वरगतिद्वि यशआदेयमादिसंस्थानसंहतिपञ्चकम् ।
सुभगं सम्यक्त्वं मिश्रं हीनाः ता अपूर्णषण्ढयुताः ॥ २९७ ॥

296-297. (The above 97) minus the male and common inclination, and plus the female inclination (*i. e.*,

96 operate) in the sub-humans with female inclination, (but) in the vowless (stage in them, there is) no (operation of) the sub-human migratory form. In the other than developable (*i. e*, in the completely undevelopable five-sensed sub-humans the following 27) have to be deducted (from the above 96), female inclination, the three, somnambulism, (deep sleep, and heavy drowsiness), the two, other-destructive (and respiration), developable, cold-light, the pairs, of (harsh and sweet) voice, and (graceful and ackward) movement, fame, impressive, the 1st five figures and (the 1st five) skeletons, amiable, slightly-clouded-right-belief, mixed-right and-wrong-belief; and the two, undevelopable and female inclination are to be added (*i. e.*, only 71 sub-classes operate).

Commentary.

In sub-human condition, 107 operate *vide* Gatha 294, *i. e.*, 122-15 (celestial, human, hellish ages, high family, human condition and migratory form, assimilative body and limbs, fluid body and limbs celestial condition and migratory form and Tirthankara, hellish condition and migratory form).

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	105	2*	5	* 2 = mixed and clouded wrong-belief.
2nd	100	7	9	
3rd	91	16	1	
4th	92	15 †	8 ‡	† 15 = (17-2 clouded belief and sub-human migratory form). ‡ 8 = 4, partial vow preventing passions, sub human migratory form, unprepossessing, unimpressive and notoriety.
5th	84	23	8	

In 5-sensed sub-humans (general) 99 (*i. e.*, 107—8 *i.e.*, immobile, fine, common, hot light, 1 to 4-sensed) operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	97	2	2*	Wrong belief and non-developable.
2nd	95	4	4†	† Error-feeding 4 passions.
3rd	91‡	8	1	‡ Mixed belief operates and sub-human migratory form does not operate.
4th	92§	7	8	§ Clouded belief and sub-human migratory form operate.
5th	84	15	8	

In 5-sensed developable sub-humans 97 (99—female inclination and undevelopable) operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	95	2	1	
2nd	94	3	4	
3rd	90*	7	1	* Here mixed operates but not sub-human migratory form.
4th	91	6†	8	† 8—sub-human migratory form and clouded belief.
5th	83	14	8	

In sub-humans with female inclination 96 (97 + female inclination − male and common inclination) operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	94	2	1	
2nd	93	3	5 *	* 4 error feeding and sub-human migratory form.
3rd	89†	7	1	† Mixed belief operates.
4th	89	7‡	7	‡ 8 − clouded belief.
5th	82	14	8	

मणुवे ओघो थावरतिरियादावदुगएयवियलिंदी।

साहरणिदराउतियं वेगुव्वियछक्क परिहीणो ॥ २९८ ॥

मानवे ओघः स्थावरतिर्यगातपद्विकैकविकलेन्द्रियम् ।

साधारणेतरायुस्त्रयं वैगूर्विकषट्कं परिहीनः ॥ २९८ ॥

298. (Out of the 4 kinds of humans) in the (general) human (souls, the operative sub-classes are the same, as in the) stages (*i. e.*, 122) minus (the following 20 *viz*) the pairs of immobile (and fine), sub-human condition (and migratory form), hot (and cold) light, one-sensed, not-all (*i.e.*, to 2 to 4-sensed), common, and the other 3 ages (*i.e.*, all the four except the human age), and the 6 fluid (body and limbs, celestial and hellish conditions, and migratory forms).

मिच्छमपुण्णं छेदो अणमिस्सं मिच्छगादितिसु अयदे ।

बिदियकसायणराणू दुब्भगऽणादेज्जअज्जसयं ॥ २९९ ॥

मिथ्यात्वमपूर्णं छेद अनमिश्रं मिथ्यकादित्रिषु अयते ।

द्वितीयकषायनराणुः दुर्भगानादेयायशस्कम् ॥ २९९ ॥

देसे तदियकसाया णीचं एमेव मणुससामण्णे ।
पज्जत्तेवि य इत्थीवेदाऽपज्जत्तिपरिहीणो ॥ ३०० ॥

देशे तृतीयकषाया नीचमेवमेव मनुष्यसामान्ये ।
पर्याप्तेपि च स्त्रीवेदापर्याप्तिपरिहीना ॥ ३०० ॥

299-300. In the (1st) three (stages), wrong-belief, etc. (down-fall and mixed), (there is operation)-cessation of (the following 2, 4 and 1 sub-classes respectively, *viz.*), wrong-belief and undevelopable, 4 error-feeding passions, and mixed (right-and-wrong-belief); in the (4th or) vowless (stage), of (the 8 sub-classes *i. e.,*), the second passions (*i. e.*, the 4 partial vow preventing passions), human migratory form, unprepossessing, unimpressive and notoriety; in the (fifth stage of) partial vows, of (the 5 sub-classes, *i. e.,*) the third passions, (*i. e.*, 4 total-vow-preventing passions), and low family; and (for the higher stages, *i. e.*, 6th to 14th the operation-cessation is) (as in the stages) in the general human (souls). The same for the developable (humans), except that female inclination, and undevelopable are deducted, (*i. e.*, only 100 are operative).

मणुसिणिएत्थीसाहिदा तित्थयराहारपुरिससंढूणा ।
पुण्णिदरेव अपुण्णे सगाणुगदिआउगं णेयं ॥ ३०१ ॥

मनुष्यिण्यां स्त्रीसहिताः तीर्थकराहारपुरुषषण्ढोनाः ।
पूर्णेतर इवापूर्णे स्वकानुगत्यायुष्कं ज्ञेयम् ॥ ३०१ ॥

301. In the humans with female inclination, (to the above 100) add the female inclination and deduct the (5 sub-classes, *i.e.*), Tīrthankara, assimilative (body and limbs), male and common inclinations, (*i.e.* in these only 96 operate). In the completely undevelopable (humans), (the operative sub-classes) should be known to be the same as in the other than developable (*i. e.*, completely undevelopable subhumans, where 71 operate as given in Gathas 296-97),

but with their own migratory form, condition and age, (*i. e.*, human for the humans and sub-human for the sub-humans).

मणुसोघं वा भोगे दुब्भगचउणीचसंढथीणतियं ।
दुग्गदितित्थमपुण्णं संहदिसंठाणचरिमपणं ॥ ३०२ ॥

मनुष्योघ इव भोगे दुर्भगचतुर्नीचषण्ढस्त्यानत्रयम् ।
दुर्गतितीर्थमपूर्णं संहतिसंस्थानचरमपञ्च ॥ ३०२ ॥

हारदुहीणा एवं तिरिये मणुदुच्चगोदमणुवाउं ।
अवणिय पक्खिव णीचं तिरियदुतिरियाउउज्जोवं ॥ ३०३ ॥

आहारद्विहीना एवं तिरश्चि मनुद्विउच्चगोत्रमानवायुः ।
अपनीय प्रक्षिप्य नीचं तिर्यग्द्वितिर्यगायुरुद्योतम् ॥ ३०३ ॥

302-303. In (the humans of) enjoyment (region), (the operation is) as in the stages of (general) humans, (*i. e.*, of 102 sub-classes), minus (the 24, *i.e.*), the four, unprepossessing (harsh voice, unimpressing and notoriety), low (family), common (sex inclination), the three somnambulism, (deep sleep, and heavy drowsiness) awkward movement, Tîrthankara, undevelopable, and the last five skeletons and figures, the pair of assimilative (body and limbs), (*i.e.*, there is operation of only 78 sub-classes). And (it is) the same for sub-humans (of enjoyment land, *i.e.*, all the 78) minus the two, human (condition and migratory form), high family, and human age, and adding (to the remaining 74), low (family), the two sub-human condition (and migratory form), sub-human age and cold light, (*i. e.*, 79 as the operative sub-classes).

Commentary.

In humans (general) 102 (122-immobile, fine, sub-human condition and migratory form, hot and cold light, one to 4-sensed, common, celestial, hellish and sub-human ages, fluid body and limbs, hellish

condition and migratory form, celestial condition and migratory form) operate as below :—

Stages.	Operation	Non-operation.	Cessation of operation.	Remarks.
1st	97	5*	2†	*5- mixed, clouded belief, assimilative 2, Tirthankara. †2= wrong-belief, undevelopable.
2nd	95	7	4‡	‡4—error feeding passions.
3rd	91¶	11	1	¶ Mixed operates and not human migratory form.
4th	92	10§	8‖	§ 10 12-clouded belief and human migratory form. ‖8 -partial vow-preventing passions, human migratory form, unprepossessing, unimpressive and notoriety.
5th	84	18	5¶	¶5 total vow-preventing passions and low family.
6th	81	21¶[1]	5¶[2]	¶[1] 21 23- assimilative 2. ¶[2] 5=-assimilative 2+3 deepest sleeps.
7th	76	26	4¶[3]	¶[3] 4- clouded belief and 3 last skeletons.
8th	72	30	6¶[4]	¶[4] 6= laughter, etc., 6 minor passions.
9th	66	36	6¶[5]	¶[5] 6 3 inclinations and 3 passions.
10th	60	42	1¶[6]	¶[6] Greed.
11th	59	43	2¶[7]	¶[7] 3 last but one skeletons.
12th	57	45	16¶[8]	¶[8] 5 knowledge, 4 conation-abscuring, 5 obstructive and 2 mild sleeps.
13th	42	60¶[9]	30¶[10]	¶[9] 61-Tirthankara. ¶[10] like stages *vide* Gatha 271.
14th	12	90	12¶[11]	¶[11] like stages *vide* Gatha 272.

In developable humans 100 (102—female and undevelopables) operate, as below :—

Stages.	Operation	Non operation	Cessation of operation.	Remarks.
1st	95	5	1*	*Only wrong belief.
2nd	94	6	4†	† as above
3rd	90†	10	1†	
4th	91	9†	9†	
5th	83	17	5†	
6th	80	20†	5†	
7th	75	25	4†	
8th	71	29	6†	
9th	65	35	6‡	‡2 inclinations and 3 passions
10th	60	40	1	
11th	59	41	2	
12th	57	43	16	
13th	42	58†	30	
14th	12	88	12	

In human with female inclination 96 (100-Tirthankara, assimilative 2, male and common inclination) operate as below :—

Stages	Operation	Non-operation	Cessation of operation	Remarks
1st	94	2*	1	*2 [illegible]
2nd	93	3	5†	†5—[illegible] feeding and human migratory form
3rd	89	7‡	1	‡7 8—mixed
4th	89	7§	7	§7 8—[illegible] ‡7—(8—human migratory form)
5th	82	14	5¶	¶ As in common humans
6th	77	19	8$	$3 [illegible]
7th	74	22	4*1	*1 As in general humans
8th	70	26	6*1	
9th	64	32	4*2	*2 female+3 passions
10th	60	36	1*1	
11th	59	37	2*1	
12th	57	39	16*	
13th	41	55	30	
14th	11	85	11*4	*4 12—Tirthankara.

In completely undevelopables 71 operate in wrong-belief only like the sub-humans but with the difference that instead of sub-human condition, migratory form and age, human should be taken:—

In humans of enjoyment lands only 78 (102-24 *i.e.* unprepossessing.

unimpressive, hard voice, notoriety, low family, common inclination, 3 deep sleeps, awkward movement, Tirthankara, undevelopable, last 5 skeletons and 5 figures and assimilative, 2) operate as follows :—

Stages.	Operation.	Non-operation.	Cessation of operation	Remarks.
1st	76	2*	1	* as above.
2nd	75	3	4†	† only error-feeding passions.
3rd	71‡	7	1	‡ mixed operates and not human migratory form.
4th	72§	6	5‖	§ Clouded and human migratory form operate ‖ 5 − 1 partial vow preventing passions and human age

In sub-humans of enjoyment lands 79 (73-human condition, migratory form, human age, high family, = 74 + low family, sub-human condition, migratory form and age, cold light) operate as below :—

Stages.	Operation	Non-operation	Cessations of operation	Remarks.
1st	77	2	1	
2nd	76	3	4	
2rd	72	7	1	
4th	73*	6	5†	* Clouded and sub-human migratory form operate. † Partial vow-preventing passions and sub-human age.

भोगं व सुरे णरचउणराउवज्जूणा सुरचउसुराउं ।
खिव देवे णेवित्थी इत्थिम्मि ण पुरिसवेदो य ॥ ३०४ ॥

भोग इव सुरे नरचतुर्नरायुर्वज्रोनित्वा सुरचतुःसुरायुः ।
क्षिप्त्वा देवे नैव स्त्री स्त्रियां न पुरुषवेदश्च ॥ ३०४ ॥

304. In the celestials, as in (the humans of) enjoyment land, (there operate 78) minus (the 6, *i. e.*,), the four human (condition, migratory form, physical body and limbs), human age, and admantine-nerves-joints-and-bones; and plus (the 5, *i. e.*,) the 4 celestial (condition, migratory form, fluid body and limbs), and celestial age, (*i. e.*, 77 subclasses), In the (male) celestials, (there is) no (operation of) female (inclination); and in the female (celestials, there is) no male inclination. (Thus in the celestials, only 76 operate).

अविरदठाणं एक्कं अणुदिसादिसु सुरोघमेव हवे ।
भवणतिकप्पित्थीणं असंजदे णत्थि देवाणू ॥ ३०५ ॥

अविरतस्थानमेकमनुदिशादिषु सुरौघमेव भवेत् ।
भवनत्रिकल्पस्त्रीणामसंयते नास्ति देवानुः ॥ ३०५ ॥

305. In the (nine) Anudishas, etc., (*i. e.*, in the 14 regions of the 9 Anudhishas and 5 Anuttaras there is) the one stage, (namely the 4th stage of) vowless (right-belief). (There the operation is) as (in the 4th stage of) the celestial beings (*i. e.*, of 70). And in the three residential (peripatetic and stellar celestial beings, and) in the female heavenly beings in the (4th stage of) vowless (right-belief, there) is no (operation of) celestial migratory form. (Thus in these there is operation of only 69).

Commentary.

In the residentials, peripatetic, and stellar celestials, and the female heavenly celestials, there is no celestial migratory form in the 4th stage; because a right-believer, dying there, is not reborn as a residential, pripatetic, stellar or female heavenly celestial.

In celestials, 77 operate (like the human of enjoyment lands), 78—6 (*i.e.*, human condition, migratory form and age, physical body

and limbs and the 1st skeleton)+5 (*i. e.*, celestial condition migratory form and age, fluid body and limbs) as follows :—

Stages.	Operation	Non-operation.	Cessation of operation.	Remarks.
1st	75	2*	1	*2=mixed and clouded-belief.
2nd	74	3	4†	† error feeding passions.
3rd	70‡	7	1	‡ mixed operates, and not celestial migratory form.
4th	71	6§	9‖	§ 6=8—celestial migratory form and clouded belief. ‖ 9—partial vow preventing passions, celestial condition, migratory form, and fluid body and limbs and celestial age.

In male heavenly bodies from 1st heaven to 9 Graiveyakas, 76 (*i. e.*, above 77—female inclination) operate as follows :—

Stages.	Operation	Non-operation.	Cessation of operation.	Remarks.
1st	74	2	1*	* As above.
2nd	73	3	4*	
3rd	69	7	1*	
4th	70	6	9*	

Note that in 9 Anudishas, and 5 Anuttaras only 4th stage; and 70 operate.

In residential 3 and female heavenly bodies 76 operate as below, but in female with female inclination and in males with male inclination.

Stages.	Operation	Non-operation.	Cessation of operation.	Remarks.
1st	74	2	1*	* As above.
2nd	73	3	5†	†error feeding passions 4+ celestial migratory form.
3rd	69	7‡	1	‡ 8—mixed.
4th	69	7§	8	§ 8—clouded belief. ‖ 8—9—celestial mig. form.

तिरियअपुरणं वेगे परघादचउक्कपुण्णसाहरणं ।
एइंदियजसथीणतिथावरजुगलं च मिलिदव्वं ॥ ३०६ ॥
तिर्यगपूर्णमिवैके परघातचतुष्कपूर्णसाधारणम् ।
एकेन्द्रिययशः स्त्यानत्रिस्थावरयुगलं मेलितव्यम् ॥ ३०६ ॥

रिणमंगोवंगतसं संहदिपंचक्खमेवमिह वियले ।
अवणिय थावरजुगलं साहरणेयक्खमादावं ॥ ३०७ ॥
ऋणमङ्गोपाङ्गत्रसं संहतिपञ्चाक्षमेवमिह विकले ।
अपनीय स्थावरयुगलं साधारणैकाक्षमातापम् ॥ ३०७ ॥

खिव तसदुग्गदिदुस्सरमंगोवंगं सजादिसेवट्टं ।
ओघं सयले साहरणिगिविगलादावथावरदुगूणं ॥ ३०८ ॥
क्षिप्त्वा त्रसदुर्गतिदुःस्वरमङ्गोपाङ्गं स्वजातिसृपाटिकम् ।
ओघः सकले साधारणैकविकलातापस्थावरद्विकोनम् ॥३०८॥

306-7-8. In one-(sensed beings the operative sub-classes are) the same (71) as in completely undevelopable sub-humans (but to them) should be added (the 13 *i. e.*), the 4 other-destructive, (hot and cold light and respiration) developable, common, one-sensed (genus), fame, the three somnambulism (deep sleep and heavy drowsiness), the pair of immobile (and fine); (and from this total of 84) deduct (the four, *i. e.*,) minor limbs, mobile, loosely-jointed-bones, and the 5-sensed (genus); (thus the total is 80); the same in not-all (*i. e*, 2 to 4-sensed but) deducting (the 5, *i. e.*,) the pair of immobile (and fine), common, one-sensed and hot light, and adding (6, *i. e.*,) mobile, awkward movement, harsh voice, minor limbs, the respective genus of each one, loosely-jointed-skeleton, (the total is 81); in the all (*i. e*, 5-sensed beings, all the 122, as) in the stages, minus (the 8 *i. e.*,) common, one-sensed, not-all (*i. e*, 2 to 4-sensed), hot-light, and the two immobile (and fine), (*i. e.*, 114).

Commentary.

In one-sensed, 80 operate in stages of wrong-belief and downfall only as below :—

Stages.	Operation	Non-operation.	Cessation of operation.	Remarks.
1st	80	0	11*	* 11—wrong-belief, fine, common, undevelopable, 3 deep sleeps, other-destructive, cold light and respiration and hot light.
2nd	69	11	6†	† 6—4 error-feeding, one-sensed and immobile.

In 2 to 4-sensed 81 operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	81	0	10*	* 10 - Wrong-belief, undevelopable, 3 deep sleeps, other-destructive, respiration, cold light, harsh voice and awkward movement.
2nd	71	10	5†	† 5—4 error-feeding and 2, 3 or 4-sensed.

In all sensed, 114 operate as below:—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	109	5*	2†	*As in stages. †2—wrong-belief and undevelopable.
2nd	106	8‡	4§	‡8—7 + hellish migratory form. §4—error feeding passions.
3rd	100‖	14	1	‖3 migratory forms do not operate but mixed operates.
4th	104	10¶	17*	¶15—4 migratory forms plus clouded belief
5th	87	27	8*	
6th	81	33¶[1]	5*	¶[1] assimilative 2 operate.
7th	76	38	4*	
8th	72	42	6*	
9th	66	48	6*	
10th	60	54	1*	
11th	59	55	2*	
12th	57	57	16*	
13th	42¶[2]	72	30*	¶[2] Tirthankara also operates.
14th	12	102	12*	

एयं वा पणकाये ण हि साहारणमिणं च आदावं ।
दुसु तद्दुगमुज्जोवं कमेण चरिमम्हि आदावं ॥ ३०६ ॥
एकं वा पञ्चकाये न हि साधारणमिदं चातापम् ।
द्वयोस्तद्द्विकमुद्योतः क्रमेण चरमे आतापः ॥ ३०६ ॥

309. In the 5 embodiments (*i. e*, earth, water, fire, air and vegetable, the operative sub-classes are 80), as in the one (sensed beings, but there is) no (operation of) common (in the earth embodiment); of this (*i. e.*, common) and hot light, (in the water embodiment); of those two (*i. e.*, common, hot light) and of cold light in the (next) two (*i.e.* fire and air embodiments). In the last in order (*i.e.*, in the vegetable embodiment, deduct only) hot light. (Thus there operate 79, 78, 77, 77 and 79, respectively, in the 1st five embodiments).

ओघं तसे ण थावरदुगसाहरणेयतावमथ ओघं ।
मणवयणसत्तगे ण हि ताविगिविगलं च थावराणुचओ॥३१०॥
ओघस्त्रसे न स्थावरद्विकसाधारणैकातापमथ ओघः ।
मनोवचनसप्तके न हि आतापैकविकलं च स्थावरानुचतुष्कम्॥३१०॥

310. In the mobile (embodiment, 122 sub-classes operate), as in the stages, deducting (the 5, *i. e.*,) the two immobile (and fine), common, one (sensed), and hot light (*i. e.*, 117 sub classes). In the seven (vibrations), (*viz.*) (4) mental, and (3) vocal, (*i.e*, all 4, except neither, Anubhaya-vachana-Yoga), (109 operate, *i. e.*, all the 122), except (the 13 *i. e.*,) hot light, one (sensed), not-all (*i. e.*, 2 to 4-sensed), and the quarternaries of immobile (fine, un-developable, common), and (the 4) migratory forms.

Commentary.

In embodiment quest, in earth-bodied souls (80-common) = 79 operate like one sensed, in water bodied (80-common and hot light) = 78 operate, in fire and air bodied (80-common, hot and cold light) = 77 operate and have only one wrong-belief stage. In vegetable-bodied (80-hot light) = 79 operate.

In earth-bodied 79 operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	79	0	10*	*10 = wrong-belief, hot light, fine, developable, 3 deep sleeps, respiration, other-destructive and cold-light.
2nd	69	10	6†	† 4 error-feeding passions, one-sensed and immobile.

In water bodied 78 operate as below :—

Stages.	Operation	Non-operation.	Cessation of operation.	Remarks.
1st	78	0	9*	* The above ten—hot light.
2nd	69	9	6†	† as above.

In vegetable 79 operate as below :—

Stages.	Operation.	Non-operation	Cessation of operation.	Remarks.
1st	79	0	10 *	* As above but common instead of hot light.
2nd	69	10	6 †	† As above.

In mobiles 122—5 (immobile, fine, common, one sensed and hot light) = 117 operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	112	5*	2†	* As in stages. † Wrong belief and undevelopable.
2nd	109	8‡	7§	‡ 7 + hellish migratory form. § error feeding passions and 2 to 4 sensed.
3rd	100‖	17	1	‖3 migratory forms do not operate but mixed operates.
4th	104	13¶	17*	¶ 18 4 migratory forms and clouded belief.
5th	87	30	8*	
6th	81	36	5*	
7th	76	41	4*	
8th	72	45	6*	
9th	66	51	6*	
10th	60	57	1*	
11th	59	58	2*	
12th	57	60	16*	
13th	42	75	30*	
14th	12	105	12*	

अणुभयवाचि वियलजुदा ओघमुराले ण हारदेवाऊ ।
वेगुव्वछक्कणरतिरियाणू अपज्जत्तणिरयाऊ ॥ ३११ ॥

अनुभयवचसि विकलयुता ओघ औराले नाहारदेवायुः ।
वैगूर्वषट्कनरतिरियानुः अपर्याप्तनिरयायुः ॥ ३११ ॥

311. In the neither (Anubhaya) speech vibration, (the above 109 operate), along with the not-all (*i. e.*, 2 to 4-sensed, *i. e.*, 112 in all operate). In the physical (body vibration, 122) as in the stages, except the 13, *i. e.*,) assimilative (body and limbs), celestial age, the 6 fluid (body and limbs, celestial and hellish conditions, and migratory forms) human and sub-human migratory forms), undevelopable, and hellish age.

Commentary.

In 4 mental and 3 vocal, all but Anubhaya 109 operate as below :—

Stages.	Operation.	Non operation	Cessation of operation.	Remarks.
1st	104	5*	1†	* As in stages. † Wrong belief.
2nd	103	6	4‡	‡ 4 = error feeding passions.
3rd	100	9§	1	§10—mixed which operates.
4th	100	9‖	13¶	‖10 - clouded belief. ¶4 partial vow preventing passions, celestial and hellish conditions and ages fluid body and limbs, unprepossing, unimpressive and notoriety.
5th	87	22	8*	
6th	81	28	5*	
7th	76	33	4*	
8th	72	37	6*	
9th	66	43	6*	
10th	60	49	1*	
11th	59	50	2*	
12th	57	52	16*	
13th	42¶1	67	42*	¶1 Tirthakara operates.

In neither Anubhaya vocal vibration 109+2 to 4 sensed — 112 operate as below :—

Stages.	Operation	Non-operation.	Cessation of operation	Remarks.
1st	107	5	1*	* As above.
2nd	106	6	7†	† 4 error-feeding passions + 2 to 4 sensed.
3rd	100	12‡	1‡	‡ 13—mixed.
4th	100	12	13*	
5th	87	25	8*	
6th	81	31	5*	
7th	76	36	4*	
8th	72	40	6*	
9th	66	46	6*	
10th	60	52	1*	
11th	59	53	2*	
12th	57	55	16*	
13th	42	70	42*	

In physical body vibration 109 operate *vide* Gatha 311, as below :—

Stages.	Operation	Non operation.	Cessation of operation	Remarks.
1st	106	3*	4†	* Tirthankara, mixed and clouded belief. † wrong belief, hot light, fine and common.
2nd	102	7	9‡	‡ 4 error feeding passions, 1 to 4 sensed and immobile
3rd	94	15§	1	§ 16—mixed
4th	94	15‖	7¶	‖ 16—clouded ¶ 4 partial vow preventing passions, unprepossessing, unimpressive and notoriety.
5th	87	22	8$	$ As above
6th	79	30	31	1 3 deep sleeps.
7th	76	33	1$	
8th	72	37	6$	
9th	66	43	6$	
10th	60	49	1$	
11th	59	50	2$	
12th	57	52	16$	
13th	42	67	42$	

तम्मिस्से पुण्णजुदा ण मिस्सथीणतियसराविहायदुगं ।
परघादचओ अयदे णादेज्जदुदुब्भगं ण संढिच्छी ॥ ३१२ ॥
तन्मिश्रे पूर्णयुता न मिश्रस्त्यानत्रयस्वरविहायोद्विकम् ।
परघातचत्वार्ययतेऽनादेयद्विदुर्भगं न षण्ढस्त्री ॥ ३१२ ॥

साणे तेसिं छेदो वामे चत्तारि चोद्दसा साणे ।
चउदालं वोछेदो अयदे जोगिम्हि छत्तीसं ॥ ३१२ ॥

साने तेषां छेदो वाम चत्वारि चतुर्दश साने ।
चतुश्चत्वारिंशत् व्युच्छेद अयते योगिनि षट्त्रिंशत् ॥ ३१३ ॥

312-313. In that mixed (*i. e.*, in physical mixed with Karmic body vibration, 98 operate, *i.e.*, the above 109), with developable, and minus (the 12, *i. e.*,) mixed (right and wrong belief), the three somnambulism, (deep sleep and heavy drowsiness), the two, (harsh and sweet) voice, (graceful and awkward) movements, the 4 other-destructive, (hot and cold light. and respiration). In (its 4th or) vowless (stage, out of these 98, five, namely) the two unimpressive (and notoriety), unprepossessing, common and female (sex inclinations) (do) not (operate), because (there is operation)-cessation of these (5) at the end of the downfall (stage). At the end of (its 1st) wrong belief (stage there is operation-cessation) of the four (*i.e.*, wrong belief and the three, fine, common and undevelopable). And at the end of its downfall (stage, there is operation-cessation) of 14, (*i. e.*, 4 error feeding passions, one-sensed, immobile, 2- to 4 sensed, unimpressive, notoriety, unprepossessing, and common and female inclinations). At the end of (4th stage of) vowless (right-belief, there is operation)-cessation of 44 (*i. e.*, the 4 partial vow-preventing passions, 4 total vow-preventing passions, sub-human age, low family, sub-human condition, clouded right belief, the last 3 skeletons, the first 6 quasi passions, male inclination, the 4 perfect-right conduct-preventing passions, 2nd and 3rd skeletons, sleep and drowsiness, the 5 knowledge—obscuring, the 1st 4 conation-obscuring and 5 obstructive). At the end of the (13th stage of) vibratory (omniscient) there is operation)-cessation of (the remaining) 36 (of this kind of vibration namely :—the 2 pleasure and pain-feeling, human age, human condition, 5-sensed, physical body and limbs

electric and Karmic bodies, formation, 6 figures, 1st skeleton, the 4, colour, smell, taste and touch, not-heavy-light, self-destructive, respiration, individual body, mobile, amiable, beautiful and ugly bodies, gross body and un-developable).

Commentary.

In physical mixed vibration 98 operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	96	2	4	
2nd	92	6	14*	* 4 error-feeding passions, one to 4-sensed, immobile, female and common incli-nations, unprepossessing, unimpressive and notoriety
4th	78	19†	44	† clouded belief operates.
13th	36	62†	36	† Tirthankara operates.

देवोघं वेगुव्वे ण सुराणु पक्खिवेज्ज णिरयाऊ ।
णिरयगदिहुंडसंढं दुग्गदि दुब्भगचओ णिचं ॥ ३१४ ॥
देवौघः वैगूर्वे न सुरानुः प्रक्षिप्य निरयायुः ।
निरयगतिहुण्डषण्ढं दुर्गतिः दुर्भगचत्वारि नीचम् ॥ ३१४ ॥

314. In the fluid (embodiment vibration the sub-classes operate) as in the stages of celestial (condition of existence, *i.e.*, 77 but), without the celestial migratory form and with (the ten, *i.e.*), hellish age, hellish condition, unsymmetrical (figure), common (sex inclination), awkward movement, the four, unprepossessing, (ugly, unimpressive and notoriety), and low (family) ; (*i. e.* 86 operate).

Commentary.

In fluid vibration 86 operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	84	2	1	
2nd	83	3	4*	* error feeding passions.
3rd	80	6†	1	† mixed operates.
4th	80	6	13‡	‡ 4 partial vow-preventing passions, fluid body and limbs, celestial and hellish conditions and ages, unprepossessing, unimpressive and notoriety

वेगुव्वं वा मिस्से ण मिस्स परघादसरविहायदुगं ।
साणे ण हुंडसंढं दुब्भगणादेज्ज अज्जसयं ॥ ३१५ ॥
वैगूर्वं वा मिश्रे न मिश्रं परघातस्वरविहायोद्विकम् ।
साने न हुण्डषण्ढं दुर्भगानादेयमयशस्कम् ॥ ३१५ ॥
णिरयगदिआउणीचं ते खित्तयदेऽवणिज्ज थीवेदं ।
छट्ठगुणं वाहारे ण थीणतियसंढथीवेदं ॥ ३१६ ॥
निरयगतिआयुर्नीचं ताः क्षिपायतेऽपनीय स्त्रीवेदम् ।
षष्ठगुणं वाऽहारे न स्त्यानत्रयषण्ढस्त्रीवेदम् ॥ ३१६ ॥
दुग्गदिदुस्सरसंहदि ओरालदु चरिमपंचसंठाणं ।
ते तम्मिस्से सुस्सर परघाददुसत्थगदि हीणा ॥ ३१७ ॥
दुर्गतिदुःस्वरसंहतिः औरालद्वे चरमपञ्चसंस्थानम् ।
ताः तन्मिश्रे सुस्वरं परघातद्विशस्तगतिः हीनाः ॥ ३१७ ॥

315-16-17. In (the fluid) mixed (with Karmic body vibration the 86 of) the fluid (body vibration operate) but without (the 7, *i.e.*) the mixed (right-and-wrong-belief), the pairs of other and (self) destructive, (harsh and sweet) voice, (awkward and graceful), movement, *i.e.*, (in all 79 operate). (But) in the downfall stage, (there is) no (operation of the 8, *i.e.*,), unsymmetrical figure, common inclination, unprepossessing, unimpressive, notoriety, hellish condition and age, and low (family). (But) these have to be added in the vowless stage (where) female inclination is deducted (because there is operation-cessation of it at the end of the 2nd stage).

In the assimilative (body vibration, 81 operate), like those of the 6th stage, but not (the 20, *i.e.*), the three somnambulism (deep sleep and heavy drowsiness); common and female inclinations, awkward movement, harsh voice, the (6) skeletons, the two physical (body and limbs), and the last 5 figures. (Thus the total is 61).

In its mixed (*i.e.*, in assimilative mixed with physical-body-vibration there operate) these (61), minus (the 4, *i.e.*,) sweet voice, the two other-destructive and (respiration) and graceful movement (*i.e.* in all 57 operate).

Commentary.

In fluid mixed, 79 operate as below:—

Stages.	Operation.	Non-operation.	Cessation of bondage.	Remarks.
1st	78	1*	1	*Clouded-belief does not operate.
2nd	69	10†	5‡	†10—8+2 *vide* above Gathas. ‡4 error-feeding passions and female inclination.
4th	73	6§	13‖	§15 - 8-clouded-belief=6 ‖ *Vide* Gatha 314.

Note.—Assimilative body and mixed vibrations are only in the 6th stage.

ओघं कम्मे सरगदिपत्तेयाहारुरालदुग मिस्सं ।
उवघादपणविगुव्वदुथीणतिसंठाणसंहदी णत्थि ॥ ३१८ ॥
ओघः कर्मणि स्वरगति प्रत्येकाहारौरालद्विकं मिश्रम् ।
उपघातपञ्चवैगूर्वद्विस्त्यानत्रिसंस्थानसंहतिर्नास्ति ॥ ३१८ ॥

318. In the Karmic (body vibration) (all the 122 of) the stages (operate except that there) is no (operation of 33, *i. e.*,) the pair of (harsh and sweet) voice, (awkward and graceful) movement, individual (and common body), assimilative (body and limbs), physical (body and limbs), mixed (belief), the five, other-destructive, (self-destructive, hot and cold light and respiration), the two fluid (body and limbs), the three somnambulism, (deep sleep and heavy drowsiness), the (6) figures and the (6) skeletons, (*i. e.*, 89 in all).

साणे थीवेदछिदी णिरयदुणिरयाउगं ण तियदसयं ।
इगिवण्णं पणवीसं मिच्छादिसु चउसु वोच्छेदो ॥ ३१६ ॥
साने स्त्रीवेदच्छित्तिः निरयद्विनिरयायुष्कं न त्रिकदशकम् ।
एकपञ्चाशत् पञ्चविंशतिः मिथ्यादिषु चतुर्षु व्युच्छेदः ॥ ३१६ ॥

313. But at the end of its downfall (stage there is operation)-cessation of female inclination; (and in the same there is) no (operation of) the two hellish (condition and migratory form) and hellish age. And 3, 10, 51, and 25, cease to operate (respectively) in its 4 (stages) of wrong-belief etc., (*i. e.*, wrong-belief, downfall, vowless and vibratory omniscient).

Commentary.

In Karmic body vibration 89 operate as below :—

Stages.	Opera-tion.	Non-operation.	Cessation of operation.	Remarks.
1st	87	2*	3†	*Clouded-belief and Tirthankara. †Wrong-belief, fine and undevelopable.
2nd	81	8‡	10§	‡5 + hellish condition, migratory form and age. §4 error-feeding passions, 1 to 4-sensed, immobile and female inclination.
4th	75	14‖	51¶	‖18—clouded-belief, hellish condition, migratory form and age. ¶ 15 (17 – fluid body and limbs) of the 4th stage + 7 (8-cold-light) of 5th + clouded-belief + 6 minor passions + 5 (6-female inclination) of 9th + 1 of 10th + 16 of 12th - 51.
13th	25 +	64	25	+ Tirthankara operates.

मूलोघं पुंवेदे थावरचउणिरयजुगलतित्थयरं ।
इगिविगलं थीसंढं तावं णिरयाउगं णत्थि ॥ ३२० ॥
मूलोघः पुंवेदे स्थावरचतुर्निरययुगलतीर्थंकरम् ।
एकविकलं स्त्रीषण्ढमातपं निरयायुष्कं नास्ति ॥ ३२० ॥

320. In the male inclination, all the original (122) of the stages (operate, but there) is no (operation of 15, *i. e.,*) the four, immobile,(fine, undevelopable and common), the pair of hellish (condition and migratory form), Tírthankara, one (sensed), not-all (*i. e.,* 2 to 4-sensed), female and common (inclination), hot light and hellish age ; (*i e.,* 107 in all).

इत्थीवेदेवि तहा हारदुपुरिसूणमित्थिसंजुत्तं ।
ओघं संढे ण हि सुरहारदुथीपुंसुराउतित्थयरं ॥ ३२१ ॥
स्त्रीवेदेऽपि तथाऽऽहारद्विपुरुषोनं स्त्रीसंयुक्तम् ।
ओघः षण्ढे न हि सुराहारद्विस्त्रीपुंसुरायुस्तीर्थकरम् ॥ ३२१ ॥

321. Similarly also in the female inclination, (there are 107, but) without the two assimilative (body and limbs), and male inclination, and with female inclination, (*i. e.,* 105 in all). In the common (inclination the 122 of) the stages (operate, but there is) no (operation of the 8, *i. e.,*) the pairs of celestial (condition and migratory form), assimilative (body and limbs) female and male (inclinations), celestial age, and Tírthankara, (*i. e.,* in all 114 operate).

Commentary.

In male sex inclination 107 operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	103	4*	1	Mixed and clouded belief and assimilative 2.
2nd	102	5	4†	† Error feeding passions
3rd	96	11‡	1	‡11—9+3 migratory forms *i. e.* all except hellish minus mixed
4th	99	8$	14‖	$12—3 migratory forms and clouded belief. ‖14—4 partial vow preventing passions, fluid body and limbs, celestial age, human and sub-human migratory forms, unprepossessing, unimpressive, notoriety, celestial condition and migratory form
5th	85	22	8¶	¶ As in stages.
6th	79	28	5¶	
7th	74	33	4	
8th	70	37	6	
9th	64	43	64	

In female inclination 105 operate as below:—

Stages.	Operation.	Non-operation	Cessation of operation.	Remarks.
1st	103	2	1	
2nd	102	3	7*	* 4 error feeding passions, celestial, human and sub-human migratory forms.
3rd	96†	9	1	† Mixed operates.
4th	96	9‡	11$	‡19=10—clouded belief. $4 partial vow preventing passions, celestial condition and age, fluid body and limbs, unprepossessing, unimpressive and notoriety
5th	85	20	8‖	‖ As in stages.
6th	77¶	28	3	¶ Here assimilative 2 do not operate
7th	74	31	4	
8th	70	35	6	
9th	64	41	64	

In common inclination 114 operate as below:—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	112	2	5*	* Wrong belief, hot light, fire, common and undevelopable.
2nd	106†	8	11‡	† Hellish migratory form does not operate here. ‡ 4 error feeding passions, one-sensed, immobile, 2 to 4 sensed, human and sub-human migratory forms.
3rd	96*	18	1	* mixed operates
4th	97	17$	12‖	$ 19—clouded belief and hellish migratory form. ‖ 4 partial vow preventing passions, fluid body and limbs, hellish condition, migratory form and age), unprepossessing, unimpressive and notoriety.
5th	85	29	8	
6th	77	37	3	
7th	74	40	4	
8th	70	44	6	
9th	64	50	64	

तित्थयरमाणमायालोहचउक्कूणमोघमिह कोहे ।
अणरहिदे णिगिविगलं तावऽणकोहाणुथावरचउक्कं ॥३२२॥

तीर्थंकरमानमायालोभचतुष्कोनमोघ इह कोधे ।
अनरहिते नैकविकलमातापानकोधानुस्थावरचतुष्कम् ॥३२२॥

322. In anger (generally), from the (122 of the) stages deduct (the 13, *i. e.,*) Tîrthankara, the 4 (kinds of) pride, deceit, and greed, (each, *i. e.*, in all 109 operate). (In the wrong-belief stage in anger, only 105 operate, *i. e.*, the 109, minus mixed belief, clouded-right-belief and the two assimilative body and limbs). (But in that stage), in the absence of error-feeding (anger, there is) no (operation of the 14, *i. e.,*) one (sensed), not-all (*i. e.*, 2 to 4 sensed), hot light, error-feeding anger, the (4) migratory forms, the 4 immobile, (fine, common and undevelopable), (*i. e.*, in all 91 operate).

Commentary.

But this last condition happens only when a soul having transformed the error feeding into the lesser passions goes up the subsidential ladder to the 11th stage, and then falls down to the first by the operation of wrong-belief Karma. Then he has no error-feeding anger, although he is in wrong-belief stage.

In anger 109 operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	105	4*	5†	* mixed. clouded belief and assimilative 2. † Wrong belief, hot light, fine, common and undevelopable.
2nd	99	10‡	6§	‡ 9 + helish migratory form. § Error feeding anger, 1 to 4 sensed and immobile.
3rd	91	18 ‖	1	‖ 18 = 16 - mixed + 3 migratory forms.
4th	95	14¶	14*	¶ 14 = 19—clouded—4 migratory forms. *Partial vow preventing anger, fluid 2, hellish 2, celestial 2, human and sub-human migratory forms, celestial and hellish ages, unprepossessing, unimpressive and notoriety.
5th	81	28	5*	* Full vow preventing anger, sub-human age and condition, cold light and low family.
6th	78	31	5*	* As in stages.
7th	73	36	4*	
8th	69	40	6*	
9th	63	46	63	

Similarly in the pride and deceit passion also, but in greed it goes up to 10th stage in which 60 operate and 49 do not operate.

एवं माणादितिए मदिसुदअण्णाणगे दु सगुणोघं ।
वेभंगेवि ण ताविगिविगलिंदी थावराणुचऊ ॥ ३२३ ॥

एवं मानादित्रये मतिश्रुताज्ञानके तु स्वगुणौघः ।
वैभङ्गेपि नातापैकविकलेन्द्रियं स्थावरानुचत्वारि ॥ ३२३ ॥

323. Similarly it should be known in the three pride etc., (passions, of course with suitable changes). In the sensitive and scriptural wrong-knowledge, (there operate 117) as in its own stage (*i. e.*, of wrong-belief), (*i e.*, 122 minus Tírthankara, the two assimilative body and limbs, mixed-belief, and clouded right-belief), same in wrong visual-knowledge, (but not) (the 13, *i. e.*,) hot light, one-sensed, not-all (*i. e.*, 2 to 4) sensed, the four, immobile (fine, common and undevelopable), and the (4) migratory forms, (*i. e.*, in all 104 operate).

सण्णाणपंचयादी दंसणमग्गणपदोत्ति सगुणोघं ।
मणपज्जवपरिहारे णवरि ण संढित्थि हारदुगं ॥ ३२४ ॥

संज्ञानपञ्चकादि दर्शनमार्गणापदमिति स्वगुणौघः ।
मनःपर्ययपरिहारे नवरि न षण्डस्त्री आहारद्वयम् ॥ ३२४ ॥

324. From the five (kinds of) right knowledge to the conation quest (the sub-classes operate) as in their respective stages, excepting in mental knowledge, (in which there is) no (operation of the 4, *i. e.*,) common and female (inclinations), and the two assimilative (body and limbs).

Commentary.

In wrong sensitive and scriptural knowledge 117 operate as follows :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	117	0	6*	* Wrong-belief, hot light, - fine, common, undevelopable and hellish migratory form.
2nd	111	6	9†	† As in stages.

In wrong-visual-knowledge, 104 operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	104	0	1*	* Wrong belief
2nd	103	1	4†	† Error feeding passions.

In right sensitive, scriptural and visual knowledge 106 (122-wrong belief, hot light, fine, common, undevelopable, immobile, one to 4-sensed, 4 error-feeding passions, mixed belief and Tirthankara) operate as below :—

Stages.	Operation	Non-operation.	Cessation of operation.	Remarks.
4th	104	2	17*	* As in stages
5th	87	19	8*	
6th	81	25	5*	
7th	76	30	4*	
8th	72	34	6*	
9th	66	40	6*	
10th	60	46	1*	
11th	59	47	2*	
12th	57	49	16*	

In mental knowledge 77 (81-4) operate as follows :—

Stages.	Operation	Non operation.	Cessation of operation.	Remarks.
6th	77	0	3*	* Deep sleeps.
7th	74	3	4†	† As in stages.
8th	70	7	6	
9th	64	13	4‡	‡ Male inclination + 3 passions.
10th	60	17	1	
11th	59	18	2	
12th	57	20	16	

In perfect knowledge 42 operate as below :—

Stages	Operation.	Non operation.	Cessation of operation.	Remarks.
13th	42	0	30	
14th	12	30	12	

In equanimity and Chhedopasthápana controls 81 operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
6th	81	0	5*	* As in stages.
7th	76	5	4*	
8th	72	9	6*	
9th	66	15	6*	

In Parihára-vishuddhi control 77 (81-4, *i. e.* assimilative 2+ female and common inclination) operate as below :—

Stages	Operation.	Non operation.	Cessation of operation	Remarks.
6th	77	0	3*	* Deep sleeps
7th	74	3	4†	† As in stages.

In perfect conduct (yathá-Khyáta, 60 (59 + Tírthankara) operate as below :—

Stages.	Operation	Non-operation	Cessation of operation	Remarks
11th	59	1*	2†	* Tírthankara † As in stages
12th	57	3	16	
13th	42‡	18	30	‡ Tírthankara operates
14th	12	48	12	

In partial vow control 87 operate as in the 5th stage. In vow-less control 119 (122—assimilative 2 and Tírthankara) operate as below :—

Stages	Operation	Non operation	Cessation of operation.	Remarks.
1st	117	2	5†	† As in stages.
2nd	111	8†	9†	† 7 + hellish migratory form
3rd	100	19‡	1†	‡ 3 mig. forms do not operate, mixed operates
4th	104	15§	17	§ 20—1 migratory forms and clouded belief

चक्खुम्मि ण साहारणताविगिबितिजाइ थावरं सुहुमं ।
किण्हदुगे सगुणोघं मिच्छे णिरयाणुवोच्छेदो ॥ ३२५ ॥
चक्षुषि न साधारणातापैकद्वित्रिजातिः स्थावरं सूक्ष्मम् ।
कृष्णाद्विके स्वगुणौघो मिथ्ये निरयानुव्युच्छेदः ॥ ३२५ ॥

325. (But) in ocular conation (there is no (operation of the 8, *i. e.*,) common, hot light, one, two, and three-sensed genera, immobile, fine (and Tírthankara; *i. e*, 114 operate) In the two (thought-paints), black (and blue), the operation is as in stages appertaining to them; (*i. e.*, 122—3, *i. e.*, Tírthankara and assimilative body and limbs or only 119 operate); but in the wrong-belief (stage there is) operation-cessation (also) of hellish migratory form.

Commentary.

In ocular conation, 114 operate as below :—

Stages.	Operation.	Non-operation	Cessation of operation	Remarks.
1st	110	4*	2†	* 4=mixed, clouded and assimilative 2. † 2=wrong-belief and undevelopable
2nd	107	7‡	5§	‡ 6 + hellish migratory form. § 5=4 error-feeding passions and 4-sensed
3rd	100 ‖	14	1	‖ 3 migratory forms do not operate, mixed operates.
4th	104	10¶	17*	¶ 15—4 migratory forms and clouded belief.
5th	87	27	8*	* As in stages.
6th	81	33	5*	
7th	76	38	4*	
8th	72	42	6*	
9th	66	48	6*	
10th	60	54	1*	
11th	59	55	2	
12th	57	57	16	

In non-ocular conation 121 (122—Tírthankara,) operate as below:—

Stages.	Operation	Non-operation.	Cessation of operation	Remarks
1st	117	4*	5†	* mixed and clouded belief and assimilative 2 † As in stages
2nd	111	10	9†	
3rd	100	21	1†	
4th	104	17	17†	
5th	87	34	8†	
6th	81	40	5†	
7th	76	45	4†	
8th	72	49	6†	
9th	66	55	6†	
10th	60	61	1†	
11th	59	62	2†	
12th	57	64	16	

For visual conation 106 like visual knowledge operate. See chart in visual knowledge Gatha 323—24. For perfect conation, see perfect knowledge.

साणे सुराउसुरगदिदेवतिरिक्खाणुवोछिदी एवं ।

काओदे अयदगुणे णिरयतिरिक्खाणुवोछेदो ॥ ३२६ ॥

सासने सुरायुः सुरगतिदेवतिर्यगानुपूर्व्युच्छित्तिरेवम् ।
कापोते अयतगुणे निरयतिर्यगानुपूर्व्युच्छेदः ॥ ३२६ ॥

326. At the end of their downfall stage (there is) operation-cessation (also) of celestial age, celestial condition, celestial and sub-human migratory forms. Similarly (119 operate) in the grey (thought-paint, but) at the end of its vowless stage (there is operation)-cessation (also) of hellish and sub-human migratory forms.

Commentary.

In black and blue thought-paints, 119 (122 -2 assimilative and Tirthankara), operate as below: –

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	117	2	6*	* 5 as in stages + hellish migratory form.
2nd	111	8	13†	† 4 error-feeding passions, one to four sensed, immobile, celestial condition and migratory form and age, and sub-human migratory form (having fallen down from the fourth).
3rd	98	21‡	1	‡ human mig. form does not, mixed operate
4th	99	20§	12‖	§ 22—clouded belief and human migratory form. ‖ 4 partial vow preventing passions, hellish condition and age, fluid body and limbs, human migratory form, unprepossessing, unimpressive and notoriety.

Sub-human migratory form does not operate in 4th stage, because the celestial and hellish in 4th stage do not take birth in sub-humans, but become humans; as hellish right believers are born as man in work lands, then for one Antara-muhúrtá in the birth, the thought-paints in the last birth are possible.

In grey thought paint 119 operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	117	2	6*	* As in stages.
2nd	111	8†	12‡	† 7 + hellish migratory form. ‡ 9 as in stages + celestial condition, migratory form, and age.
3rd	98	21§	1	§2 mig. forms do not operate, mixed operate
4th	101	18‖	14¶	‖ 22-3 migratory forms and clouded-belief. ¶ The above 12 and hellish and sub-human migratory forms.

In residentials, etc. 3, in undevelopable condition, 3 bad thought paints are found, but after that the minimum yellow occurs. The right believers with 3 bad thought paints do not take birth in 3 residentials, etc., therefore celestial condition, migratory form and age cease to operate at the end of the 2nd stage.

तेउतिये सगुणोघं णादाविगिविगलथावरचउक्कं।
णिरयदुतदाउतिरियाणुगं णराणू ण मिच्छदुगे ॥ ३२७ ॥
तेजस्त्रये स्वगुणौघः नातापैकविकलस्थावरचतुष्कम्।
निरयद्विकतदायुस्तिर्यगानुकं नरानु न मिथ्यद्विके ॥ ३२७ ॥

327. In the three yellow (pink and white, the good thought paints 122 operate) as in their respective stages, (but there do) not (operate the 13, *i.e.,*) hot light, one-sensed, not-all (*i.e.,* 2 to 4-sensed), the 4, immobile, (fine, common and undevelopable), the two, hellish (condition and migratory form), its (*i.e.,* hellish) age, and sub-human migratory form (*i.e.* 109 operate generally). In the (1st) two (stages) of wrong-belief (and downfall of the above 3 thought-paints) human migratory form (does) not (operate).

In the two good thought paints, yellow and pink, 108 (109-Tirthankara) operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation	Remarks
1st	103	5*	1	* Mixed and clouded belief, assimilative 2 and human migratory form.
2nd	102	6	4†	† 4 error feeding passions.
3rd	98§	10	1	§ Celestial migratory form does not operate but mixed belief operates.
4th	100	8§	13‖	§ 11—clouded belief, human and celestial migratory form. ‖ 4 partial vow preventing passions, celestial condition, migratory form and ages, fluid body and limbs, human migratory form, unprepossessing, unimpressive and notoriety.
5th	87	21	8¶	¶ As in stages.
6th	81	27	5¶	
7th	76	32	4¶	

In white thought paint 109 (the above 108 + Tírthankara) operate as below :—

Stages.	Operation	Non opera-tion.	Cessa-tion of operation.	Remarks.
1st	103	6*	1	* The above 5 and Tírthankara.
2nd	102	7	4	
3rd	98	11	1	
4th	100	9 †	13 ‡	†12 - clouded belief, celestial and human migratory forms. ‡ As in the chart above.
5th	87	22	8 §	§ As in stages.
6th	81	28	5 §	
7th	76	33	4 §	
8th	72	37	6 §	
9th	66	43	6 §	
10th	60	49	1 §	
11th	59	50	2 §	
12th	57	52	16 §	
13th	42	67	30 §	

भविदरुवसमवेदगखइये सगुणोघमुवसमे खयिये ।
ण हि सम्ममुवसमे पुण णादितियाणू य हारदुगं ॥ ३२८ ॥
भव्येतरोपशमवेदकक्षायिके स्वगुणौघ उपशमे क्षायिके ।
न हि सम्यगुपशमे पुनः नादित्रयानु चाहारद्विकम् ॥ ३२८ ॥

328. In liberable (Bhavya) and the other (*i. e.*, unliberable, Ábhavya) and in subsidential, destructive-subsidential (Vedaka) ; and destructive (right-belef-quest, the

sub-classes operate) as in their respective stages. (But there is) no (operation of) clouded right belief in (the stages where there is) subsidential or destructive (right-belief); and in (the stages where there is) subsidential right-belief (there do) not (operate the 5, *i. e.*,) the first three migratory forms, (*i. e.*, all except celestial) and the two assimilative (body and limbs).

Commentary.

The above is explained by two supplementary Gathas* in the Sanskrit Commentary. Souls do not die in the 3rd or mixed stage, during vibration of the assimilative mixed with physical body, in the stages of destructive ladder, when ascending the first part of New thought-activity in the subsidential ladder, in the first subsidential right-belief, in the 7th hell Mahâtamah having acquired the attribute of right-belief and continuing in it.

But in the Sanskrit Commentary page 475, Calcutta Edition, Mishra is translated potentially developable soul. Both the meanings seem correct, because the soul does not die either in the 3rd stage, or in the potentially developable condition.

In this last condition the soul is really a developable soul, but the completion of the capacity to develope fully is effected in one antar-muhûrta and the condition of being potentially developable lasts within that Antar-muhûrta only. If death should occur within that Antar-muhûrta, the soul would be called not potentially developable, but completely undevelopable.

And there is no death for one Antar-muhûrta for a soul with second subsidential right-belief having come down to the 1st stage of wrong-belief and whose error-feeding passions have already been transformed into lesser passions.

Also there is no death for a soul who is on the point of destroying the right-belief deluding Karma but has not completely destroyed it, so long as he does not become successful destructive-subsidential right-believer (Krit-kritya Vedaka Samyakdrishṭi). All these 8 steps (are) other than (death) occasions.

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* मिस्साहारस्सयया खवगा चडमाणपढमपुव्वा य ।
पढमुवसमया तमतमगुणपडिवण्णा य ण मरंति ॥ १ ॥
अणसंजोगे मिच्छे मुहुत्तअंतोत्ति णत्थि मरणं तु ।
कदकरणिज्जं जाव दु सव्वपरट्ठाण अट्ठपदा ॥ २ ॥

Tu in the last line means that a soul which has already bound celestial age-Karma and then ascends the subsidential ladder and goes up to the 11th stage, *i.e.*, the top rung of the subsidential ladder, and then falls down, can die while descending to the 8th and after death in transmigration, it is in the 4th stage. In the above circumstances a soul has the second subsidential right-belief, and so there is the operation of the celestial migratory form only, *i. e.*, its next birth can be only in the celestial condition.

खाइयसम्मो देसो णर एव जदो तहिं ण तिरियाऊ।
उज्जोवं तिरियगदी तेसिं अयदम्हि वोच्छेदो ॥ ३२९ ॥
क्षायिकसम्यग् देशो नर एव यतस्तस्मिन् न तिर्यगायुः।
उद्योतः तिर्यग्गतिस्तेषामयते व्युच्छेदः ॥ ३२९ ॥

329. The destructive right-believer in (5th stage of) partial vow is a human only; therefore in it (there is) no (operation of the 3, *i. e.,*) sub-human age, cold light and sub-human condition. Of these (there is operation)-cessation in the (4th stage of) vowless (right belief).

Commentary.

In liberation quest like the stages, 122 operate in 14 stages in the capables and 117 in incapables, Abhavya, who have only one stage of wrong-belief.

In subsidential right belief, 100 (104 minus human, sub-human and hellish migratory form and clouded right-belief) operate as below:—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
4th	100	0	14*	*17 as in stages,-hellish, human and sub-human migratory forms.
5th	86	14	8†	† As in stages.
6th	78	22	3‡	‡ Deep sleeps.
7th	75	25	3§	§ Last skeletons.
8th	72	28	6†	
9th	66	34	6†	
10th	60	40	1†	
11th	59	41	2†	

In distructive-subsidence-right-belief 106, *i.e.* 122—(5+9+1+Tirthankara) operate as below:—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
4th	104	2*	17†	* Assimilative 2. † As in stages.
5th	87	19	8†	
6th	81‡	25	5†	‡ Assimilative 2 operate.
7th	76	30	4†	

Krit-kritya vedaka or successful right-believer of distructive subsidential kind can be born in any of the 4 conditions.

In distructive right belief 106, *i.e.* 122—(5+9+1+clouded right belief) operate as below:—

Stages.	Operation.	Non-operation	Cessation of operation.	Remarks.
4th	103	3*	20†	* Assimilative 2+Tirthankara. † The above 17, sub-human condition and age, cold light (because the believer must be human in the 5th stage).
5th	83	23	5‡	‡ 4 total vow preventing passions and low family.
6th	80	26	5§	§ as in stages.
7th	75	31	3‖	‖ 3 Skeletons.
8th	72	34	6	
9th	66	40	6	
10th	60	46	1	
11th	59	47	2	
12th	57	49	16	
13th	42	64	30	
14th	12	94	12	

In other 3 beliefs operation is like 1st, 2nd and 3rd stages.

सेसाणं सगुणोघं सणिणस्सवि णत्थि तावसाहरणं ।
थावरसुहुमिगिविगलं असणिणणोवि य ण मणुदुच्चं ॥३३०॥
शेषाणां स्वगुणौघः संज्ञिन अपि नास्ति आतपसाधारणम् ।
स्थावरसूक्ष्मैकविकलमसंज्ञिनोपि च न मनुद्विउच्चम् ॥ ३३० ॥
वेगुव्वछ पणसंहदिसंठाण सुगमण सुभगआउतियं ।
आहारे सगुणोघं णवरि ण सव्वाणुपुव्वीओ ॥ ३३१ ॥
वैगूर्वषट्ट पञ्चसंहदिसंस्थानं सुगमनं सुभगायुस्त्रयम् ।
आहारे स्वगुणौघः नवरि न सवानुपूर्व्यः ॥ ३३१ ॥

330-31. In the remaining (*i.e.*, wrong-belief, downfall and mixed belief the operation is) as in their respective stages.

In the rationals also (out of the 122 there is) no (operation of 9, *i.e*.,) hot-light, common, immobile, fine, one and not-all (*i.e.* 2-4-sensed and Tirthankara, *i.e.* 113 in all). (In the wrong-belief stage there is no operation of mixed-belief, clouded-right-belief and the 2 assimilative body and limbs and of Tírthankara, *i.e.*, only 117 operate). And in the irrational (out of these 117, 26, *i.e.*) the two human (condition and migratory form), high (family), the 6 fluid (body and limbs, and the celestial and hellish conditions and migratory forms), the (1st) 5 skeletons, (the 1st 5) figures, graceful movement, the three amiable, (impressive, fame), and the (three) ages (*i.e.* all except sub-human) do not (operate, *i.e.*, only 91 operate).

In assimilative (there is operation) as in the stages(*i.e.*, of 122) but not of all (the 4) migratory forms; (*i.e.*, only 118 operate.)

कम्मे व अणाहारे पयडीणं उदयेमवमादेसे ।
कहियमिणं बलमाहवचंदच्चियणेमिचंदेण ॥ ३३२ ॥

कार्मे इवानाहारे प्रकृतीनामुदय एवमादेशे ।
कथितोऽयं बलमाधवचन्द्रार्चितनेमिचन्द्रेण ॥ ३३२ ॥

332. In the non-assimilative (quest, *i.e.*, in the 1st, 2nd or 4th stage in transmigration, in the 14th stage and in the 13th stage in the 3rd, 4th and 5th instants of omniscient overflow, the operation is) as in Karmic (body vibration, *i. e.*, of 89).

Thus the operation of sub-classes in the quests, should be known.

(All) this is told or described by Nemichandra, adored by Baldeo and Mádhava Chandra.

Commentary.

There is a slight pun upon the name Nemi Chandra. The author seems to be very fond of it. It arises from the triple circumstances (1) that the temple in which the Great-Gommatasára was composed at the Hill Chandragiri at Shravanabelgola, contains a beautiful and impressive image of Lord Neminath, the 22nd Tírthankara. A representation of this temple and of the author preaching Gommatasára to Chámunḍaráya, the royal builder of the temple is given at page of XXXVIII Dravya Sangrah, S.B.J., Vol. I-1917 ; (2)that the author's name also was Nemi Chandra. As is well known, Lord Nemi Nath belonged to the clan of Yádavas in Káthiavára, during the time of the Pándavas. He was an elder cousin of the two brothers Baldeo and Krishna. Lord Nemi Nath was worshipped by these two brothers. Therefore the teaching in Gommatasára may be said to be the teaching of Lord Nemi Nath who was adored by Bal (*i. e.*, Baldeo or Balbhadara) and Mádhava Chandra (*i.e.*, Krishna or Náráyaṉa), as every Tírthankara always preaches the same Jain Siddhánta or Truth. (3) And that it so chanced that our author had a brother who also bore the name of Baldeo, and a pupil whose name chanced to be Mádhava Chandra, Traividyadeva. Both these paid *great reverence to Nemi Chandra, Siddhánta Chakravarti. Thus the* Gathas of Gommatasára are said to be by Nemi Chandra adored by Baldeo and Mádhava Chandra.

In rationals 113 operate as below :—

Stages	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	109	4*	2†	* Mixed and clouded belief, assimilative 2. † Wrong-belief and undevelopable.
2nd	106	7‡	4	‡ 6+hellish migratory form.
3rd	100	13§	1	§ 13=11+Sub-human, human and celestial migratory forms—mixed.
4th	104	9‖	17¶	‖ 14—4 migratory forms and clouded belief. ¶ As in stages.
5th	87	26	8¶	
6th	81	32	5¶	
7th	76	37	4¶	
8th	72	41	6¶	
9th	66	47	6¶	
10th	60	53	1¶	
11th	59	54	2¶	
12th	57	56	16¶	

Note that souls in 13th and 14th stages are not rationals without objective minds, though they have material mind Dravya-mana).

In irrationals, 91 operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	91	0	13*	* 3 deep sleeps, other-destructive, cold light; respiration, harsh voice, awkward movement, wrong-belief, hot light, undevelopable, common and fine.
2nd	78	13	9	

The irrationals have 2nd stage in undevelopable condition only.

In assimilative 118 (122-4 migratory form) operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	113	5	5*	* As in stages.
2nd	108	10	9*	
3rd	100	18	1	
4th	100	18	13†	† 17—4 migratory form.
5th	87	31	8*	
6th	81	37	5*	
7th	76	42	4*	
8th	72	46	6*	
9th	66	52	6*	
10th	60	58	1*	
11th	59	59	2*	
12th	57	61	16	
13th	42	76	42	

In non-assimilative 89 operate as below :—

Stages.	Operation.	Non-operation.	Cessation of operation.	Remarks.
1st	87	2*	3†	* Clouded belief and Tirthankara. † Wrong-belief, fine and undevelopable.
2nd	81	8‡	10§	‡ 5 + hellish condition, migratory form and age. § 9 + Female inclination.
4th	75	14‖	51¶	‖ 18—clouded belief, human, sub-human and celestial migratory forms. ¶ 5=15 (i.e. 17 of 4th—2 fluid) + 7 (i.e. 8—cold light) + clouded belief + 6 + 5 + 1 + 16.
13th	25	64	13$	$ Any one of pleasure and pain, formation, steady, unsteady, beautiful, ugly, electric, Karmic, not-heavy-light: colour, etc. 4.
14th	12	77	12	

Here ends the operation.

Beginning of the existence (Satta or Satva) of Karmas.

तित्थाहारा जुगवं सव्वं तित्थं ण मिच्छगादितिए ।
तस्सत्तकम्मियाणं तग्गुणठाणं ण संभवदि ॥ ३३३ ॥
तीर्थाहारा युगपत् सर्वं तीर्थं न मिथ्यकादित्रये ।
तत्सत्त्वकर्मकाणां तद्गुणस्थानं न संभवति ॥ ३३३ ॥

333. In wrong belief, etc., (*i. e.*, the first) 3 (stages of wrong-belief, downfall and mixed, there is existence of all the 148 sub-classes, but in the first), Tírthankara and assimilative (body and limbs) do not co-exist; (in the 2nd) all (these 3 do not exist at any time); and (in the 3rd) the Tírthankara (sub-class does not exist), (because) in the souls in which these sub-classes can exist, these stages are not possible.

Commentary.

Thus in one soul in the 1st stage there can be 147 or 146 at a time, in the 2nd, 145, in the 3rd 147 in existence. Although obviously 148 exist, in the first stage, in some souls collectively at a given time, but all the 148 sub-classes can not exist in one soul at one time. A soul in which the Tírthankara or assimilative body and limbs is in existence is never in the 2nd stage, *i. e.*, it never falls down from right-belief to wrong-belief through the intervention of the second stage, on account of the operation of any of the 4 error-feeding passions. A soul in which the Tírthankara sub-class is in existence, can never touch the 3rd stage, to which a soul would not ascend, in the first instance, from the first stage, but which it may reach while falling down to it from the 4th, or during an ascent, after falling down from the 4th to the first. In other words the soul which has already bound the Tírthankara sub-class can never have mixed right and wrong-belief.

चत्तारिवि खेत्ताइं आउगबंधेण होइ सम्मत्तं ।
अणुवदमहव्वदाइं ण लहइ देवाउगं मोत्तुं ॥ ३३४ ॥
चतुर्णामपि क्षेत्राणामायुष्कबन्धेन भवति सम्यक्त्वम् ।
अणुव्रतमहाव्रतानि न लभते देवायुष्कं मुक्त्वा ॥ ३३४ ॥

334. Right-belief can arise on the bondage of (any of the) 4 ages in (any of the) 4 conditions. (But the soul) does not acquire the partial vows (of the 5th) and the full vows (of the 6th and 7th stages) except (when it binds) the celestial age-Karma.

Commentary.

This is so because in the soul who has got bondage of the other 3 ages the thought-paint in a soul, with bondage of either of the

three, hellish, sub-human, and human ages, are not so mild and pure as to make the observance of vows possible.

णिरयतिरिक्खसुराउगसत्ते ण हि देससयलवदखवगा ।
अयदचउक्कं तु अणं अणियट्टीकरणचरिमम्हि ॥ ३३५ ॥
निरयतिर्यक्सुरायुष्कसत्त्वे न हि देशसकलव्रतक्षपकाः ।
अयतचतुष्कस्तु अनमनिवृत्तिकरणचरमे ॥ ३३५ ॥

जुगवं संजोगित्ता पुणोवि अणियट्टिकरणबहुभागं ।
वोलिय कमसो मिच्छं मिस्सं सम्मं खवेदि कमे ॥ ३३६ ॥
युगपत् विसंयोज्य पुनरपि अनिवृत्तिकरणबहुभागम् ।
व्यतीत्य क्रमशो मिथ्यं मिश्रं सम्यक् क्षपयति क्रमेण ॥३३६॥

335-336. During the existence of hellish. sub-human or celestial age, (there can be) no partial vow, total vow, or destructive (ladder, stage, respectively).

And the soul in (any of the four) vowless (partial vow, imperfect-vow, and perfect vow stages), at the end of advanced-thought (attainment Anivritti Karaṇa Labdhi) having simultaneously transformed the (4) error (feeding passions into the lesser passions), and then having passed successively the (numerable) many parts of advanced thought (attainment), destroys respectively the wrong-belief the mixed (right-and-wrong-belief), (clouded) right-belief.

Commentary.

Destructive right-belief (Ksháyika Samyaktva) arises on the destruction of 7 sub-classes of Karmas, namely, the 4 error-feeding passions, wrong belief, mixed-right-and-wrong-belief, and clouded-right-belief, in one of the four stages of vowless right-belief, partial vows, imperfect-vows and perfect-vows, *i. e.*, in the 4th, 5th, 6th and 7th stages. This destruction is effected through advanced thought activity. called Anivritti-Karaṇa, the third kind of the fifth Labdhi which is technically called Karaṇa.

This attainment takes 3 forms, lower or initial thought-activity (Adhah-Karaṇa), new-thought-activity (ApûrvaKaraṇa), and advanced-thought-activity (Anivritti Karaṇa). It must be noticed that although the last two activities give their names respectively to the 8th and 9th stages, yet they are not confined to them. The two stages are so called, because the conduct deluding passions are subjected to subsidence or destruction in the 8th and 9th stages, peculiarly and especially, by the new and advanced thought-activity. This will be seen to be in the fitness of things, because a rise and entry into the 8th stage can be made only by a soul who has obtained perfect right-belief by the subsidence or destruction of the 7 sub-classes mentioned above, which include all the 3 sub-classes which vitiate right-belief. The initial thought-activity or Adhah-Karaṇa for subsidence or destruction of the conduct-deluding passions begins and ends in the 7th stage.

But these 3 thought activities also characterise the destruction of right-belief-deluding Karma, and the transformation of the error feeding-passions into lesser passions in the 4th, 5th, 6th and 7th stage.

These are also necessary for gaining subsidential right-belief, at the end of the first stage, and the second subsidential right-belief in the 7th stage.

The order in which the seven sub-classes are destroyed is as follows :—

After being successively subjected to the action of the initial, the new and the advanced-thought-activity, the four error-feeding-passions are transformed at the last instant of the advanced-thought-activity into the 12 lesser passions. The three-thought-activities commence action again, after an interval of one Antar-muhûrta.

The duration of each of these 3 as also of the total of the three is an Antar-muhûrta varying from an Âvalî and

one instant, to 48 minutes minus one instant. When the whole Antar-muhúrta of this renewed advanced-thought-activity has elapsed, except one numerable part of it, then in this last numerable part the wrong belief, mixed and clouded belief sub-classes are successively destroyed. Thus it is, that the great destructive right belief, which is a sure and certain precursor of early Liberation is attained.

Thus in the 1st stage, there is existence of 148 sub-classes. But Tírthankara sub-class is repugnant to the pair of assimilative body and limbs in this stage. Therefore, actually there is the existence only of 147 or 146 in a soul at a time. But the same soul may at one time have 146, and at some other, 147 in the first stage. For example, suppose a soul has 147 in existence ; and having transformed the two assimilative body and limbs, it binds the hellish age, then rises to the 4th stage of vowless-right-belief, and there binds the Tírthankara Karma and then falls back to the 1st stage for going to the 2nd or 3rd hell, he would then have 146 in existence. In the second, none of the above three exist, *i.e.*, there are only 145.

In the 3rd, 147, *i. e.*, all the 148 except the Tírthankara exist.

In the 4th, all the 148 exist, except in a destructive right-believer who has destroyed the 7 mentioned above and has 141 only.

In the 5th, 147 or 140 exist as in the 4th stage minus the hellish age.

In the 6th, there exist 146 or 139, as in 5th minus the sub-human age.

In the 7th, 146 or 139, exist as in the 6th.

In the 8th, in the subsidential ladder 145, exist, *i. e.*, all except the hellish, sub-human and celestial ages but in a destructive right believer 138 exist and in the destructive ladder there exist 138, *i. e.*, 145–the 7 mentioned above.

सोलट्ठेक्किगिछक्कं चदुसेक्कं बादरे अदो एक्कं ।
खीणे सोलसऽजोगे बावत्तरि तेरुवत्तंते ॥ ३३७ ॥
षोडशाष्टैकैकषट्कं चतुर्ष्वेकं बादरे अत एकम् ।
क्षीणे षोडशायोगे द्वासप्ततित्रयोदश उपरमन्ते ॥ ३३७ ॥

337. At the end of (the nine parts of the ninth stage of) gross (passions in contrast with the fine (súkshama) greed of the next stage, *i. e.*, the stage of advanced-thought activity, there is existence-cessation respectively in the first five parts) of sixteen, eight, one, one and six (sub-classes), and in (the last) four of one (each); then (*i. e.*, at the end of the 10th stage) of one; at the end of (the twelfth or) delusionless (stage), of sixteen; (in the thirteenth stage of Vibratory omniscience, of none); in (the fourteenth stage of) non-vibratory (omniscient) of seventy-two and thirteen in the last but one and in the last (instant respectively).

णिरयतिरिक्खदु वियलंथीणतिगुज्जोवतावएइंदी ।
साहरणसुहुमथावर सोलं मज्झिमकसायट्ठं ॥ ३३८ ॥
निरयतिर्यग्द्वि विकलस्त्यानत्रिकमुद्योतातपैकेन्द्रियम् ।
साधारणसूक्ष्मस्थावरं षोडश मध्यमकषायाष्टौ ॥ ३३८ ॥
संढित्थि छक्कसाया पुरिसो कोहो य माण मायं च ।
थूले सुहुमे लोहो उदयं वा होदि खीणम्हि ॥ ३३९ ॥
षण्ढस्त्री षट्कषायाः पुरुषः क्रोधश्च मानं माया च ।
स्थूले सूक्ष्मे लोभ उदयो वा भवति क्षीणे ॥ ३३९ ॥

338—339. The pairs of hellish and sub-human (conditions and migratory forms), not-all (*i. e.*, two to four-sensed), the three somnambulism (deep-sleep and heavy drowsiness), cold and hot-light, one-sensed, common,

fine, immobile—(are) the sixteen (which cease to exist at the end of the first part of the ninth stage), the eight middle passions (*i. e.*, the four partial and the four total vow-preventing passions at the end of the second part); common (inclination at the end of the third); feminine (inclination at the end of the fourth); the (first) six (minor) passions (laughter, etc. at the end of the fifth); male (inclination at the end of the sixth); anger (at the end of the seventh); pride (at the end of the eighth); and deceit (at the end of the ninth part). (Thus 36 cease to exist at the end of) the gross (Sthúla or the 9th stage). Greed (cease to exist) at the end of (the tenth stage of) slight (passion). In the (twelfth or) delusionless (stage the existence-cessation) is like the operation (-cessation, *i e.*, of the sixteen classes, *viz*, five knowledge-obscuring, the first four conation-obscuring, the five obstructive, sleep and drowsiness).

देहादीफस्संता थिरसुहसरसुरविहायदुग दुभगं ।
णिमिणाजसऽणादेज्जं पत्तेयापुण्ण अगुरुचऊ ॥ ३४० ॥

देहादिस्पर्शान्ताः स्थिरशुभस्वरसुरविहायोद्विकं दुर्भगम् ।
निर्माणायशअनादेयं प्रत्येकापूर्णमगुरुचत्वारि ॥ ३४० ॥

अणुदयतदियं णीचमजोगिदुचरिमम्मि सत्तवोच्छिण्णा ।
उदयगबार णराणू तेरस चरिमम्हि वोच्छिण्णा ॥ ३४१ ॥

अनुदयतृतीयं नीचमयोगिद्विचरिमे सत्वव्युच्छिन्नाः ।
उदयगद्वादश नरानुः त्रयोदश चरमे व्युच्छिन्नाः ॥ ३४१ ॥

340—341. From "bodies" to the end of "touch" (the fifty sub-classes mentioned in Gatha 47 namely five-bodies, five bondages, five interfusions, six figures, three limbs, six skeletons, five colours, two smells, five tastes and eight touches), the pair of steady (and unsteady), beautiful (and ugly), (sweet and harsh) voice, celestial (condition

and migratory form), (graceful and awkward) movements, unprepossessing, formation, notoriety, unimpressive, individual, undevelopable, the four not-heavy-light, (self-destructive, other-destructive, and respiration) (one of the two sub-classes) of the third (Feeling-Karma) which is not in operation, and low (family)—(these seventy-two) have existence-cessation in the last but one instant of the (fourteenth stage of) non-vibratory omniscient.

And the twelve which are in operation (namely, one of the feeling Karmas, human condition, five-sensed, amiable, mobile, gross, developable, impressive, fame, Tírthankara, human age and high family) and human migratory form—these thirteen have (existence) -cessation in the last (instant).

णभतिगिणभइगि दोद्दो दस दससोलट्ठगादिहीणेसु ।

सत्ता हवंति एवं असहायपरक्कमुद्दिट्ठं ॥ ३४२ ॥

नभस्त्र्येकनभएकं द्वे द्वे दश दश षोडशाष्टकादिहीनेषु ।

सत्ता भवन्ति एवमसहायपराक्रमोद्दिष्टम् ॥ ३४२ ॥

342. Zero, three, one, zero, one, two, two, ten (sub-classes have non-existence in the first eight stages); (and in the nine parts of the ninth stage, there is non-existence) of ten, sixteen, eight, etc., decreasingly, (namely, non-existence of ten, twenty-six, thirty-four, thirty-five, thirty-six forty-two, forty-three, forty-four and forty-five, and in the tenth stage of forty-six, in the twelfth of forty-seven, in the thirteenth of sixty-three, in fourteenth of sixty-three up to last but one instant, and of one-hundred thirty-five at the last instant). (The remaining sub-classes) are in existence.

Thus it is said by the unaided Powerful (Lord Mahávíra).

Commentary.

The "existence" "non-existence," "existence-cessation" of 148 sub-classes as detailed in Gathas 333 to 342 are shown in the following chart.

Note Exis—Existence; non-exis—Non-existence; Exis-cess—Existence-cessation.

Stages.	Exis.	Non-exis.	Exis-cess.	Remarks.
1st	148	0	0	
2nd	145	3*	0	* Assimilative 2 and Tirthankara.
3rd	147	1†	0	† Tirthankara.
4th	148	0	1‡	‡ Hellish age.
5th	147	1	1§	§ Sub-human age.
6th	146	2‖	0	‖ Hellish and sub-human age
7th	146	2	8¶	¶ 4 error feeding passions, 3 wrongbelief etc., and celestial age.
8th	138	10	0	
9th (a)	138	10	16$	$ Hellish condition and migratory form, Sub-human condition and migratory form, one to 4 sensed, 3 deep sleeps, hot and cold light, common, fine and immobile.
(b)	122	26	8**	** Partial and total vow preventing 8 passions.
(c)	114	34	1††	†† Common inclination.
(d)	113	35	1‡‡	‡‡ Female inclination.
(e)	112	36	6§§	§§ Laughter etc 6 minor passions.
(f)	106	42	1‖‖	‖‖ Male inclination.
(g)	105	43	1¶¶	¶¶ Perfect right conduct preventing anger.
(h)	104	44	1	Do. do. do. pride.
(i)	103	45	1	Do. do. do. deceit.
10th	102	46	1	Do. do. do greed.
12th	101	47	16$$	$$ 5 knowledge and 4 conation obscuring, 5 obstructive, and 2 sleeps.
13th	85	63	0	
14th (a)	85	63	72	
(b)	13	135	13	

The stages from eighth to tenth both inclusive as shown above refer to the destructive ladder ascent.

खवणं वा उवसमणे णवरि य संजलणपुरिसमज्झम्हि ।
मज्झिमदोद्दो कोहादीया कमसोवसंता हु ॥ ३४३ ॥

क्षपणामिव उपशमने नवरि च संज्वलनपुरुषमध्ये ।
मध्यमद्वौ द्वौ क्रोधादिकौ क्रमश उपशान्तौ हि ॥ ३४३ ॥

343. In effecting the subsidence (of the remaining twenty-one conduct-deluding passions there is a fixed order) as in destructive (ladder), but (the subsidence is in this order; common inclination, female inclination, then the first six minor passions, laughter, etc., male inclination, partial and total-vow-preventing anger, perfect-conduct-preventing anger, partial and total vow-preventing pride, perfect conduct preventing pride, partial and total vow-preventing deceit, perfect conduct-preventing deceit, partial and total vow-preventing greed, perfect right-conduct-preventing greed, but of the gross kind;—this is the order of subsidence in the ninth stage of subsidential ladder. In the tenth stage of the same ladder, there is the subsidence of the remaining perfect right conduct-preventing greed, *i.e.*, of fine or slight greed (Súkhshama Lobha, *viz.*) between male (inclination) and perfect right-conduct preventing passions, the middle pairs(namely the partial and total vow-preventing passions) of anger etc. are successively subsided.

Commentary.

But when a Karma is bound, it must remain in that state for one Ávalí called Achalávalí, that is for an Ávalí it remains unmoving (Achala) or fixed, *i. e.* it has no operation, subsidence or destruction. This is only for duration-bondage which is due to passion in which the minimum duration is one Antar muhúrta, *i.e.*, at least one Ávalí and one instant. But in the bondage merely due to vibrations, *i. e.*, in the eleventh stage of subsidence and twelfth stage of destruction and thirteenth stage of vibratory omniscience there is only nominal duration of one instant, because the Karma comes to bind and operate, and leave the soul in the same instant. Thus there is no question of an Achalávalí there.

Now let us go back to the subsidence, of any of the twenty-one passions. This subsidence is only of the Karmas bound at least one Ávali ago. What as to the matter bound within this Ávalí ? The answer is that the subsidence of this matter will be effected later along with the subsidence of the matter of the other sub-classes which follow in the order given above. For example the matter of the Achlávali of male inclination will subside along with the subsidence of the partial and total vow-preventing anger.

णिरयादिसु पयडिट्ठिदिअणुभागपदेसभेदभिण्णस्स ।
सत्तस्स य सामित्तं णेदव्वमिदो जहाजोग्गं ॥ ३४४ ॥
निरयादिषु प्रकृतिस्थित्यनुभागप्रदेशभेदभिन्नस्य ।
सत्त्वस्य च स्वामित्वं नेतव्यमितो यथायोग्यम् ॥ ३४४ ॥

344. After this, the inherence (Svámitva) of existence of (the matter bound in the bondage of four) different distinctions of class, duration, fruition and molecule should be considered as proper in the (different quests as) hellish condition, etc.

तिरिए ण तित्थसत्तं णिरयादिसु तिय चउक्क चउ तिण्णि।
आऊणि होंति सत्ता सेसं ओघादु जाणेज्जो ॥ ३४५ ॥
तिरश्चि न तीर्थसत्त्वं निरयादिषु त्रीणि चतुष्कं चत्वारि त्रीणि ।
आयूंषि भवन्ति सत्ताः शेषमोघात् ज्ञातव्यम् ॥ ३४५ ॥

345. (There is) no existence of Tírthankara in sub-human (condition). And in the hellish, etc. (*i.e.*, in hellish, sub-human, human and celestial conditions); there is (existence) of three (except celestial), 44, and 3 (except hellish) ages (respectively). The existence in the remaining (quests) should be known according to the stages.

Commentary.

Age Karma is of two kinds: the one which we are consuming, *viz.* current (Bhujyamána); and the one which is bound for the next incarnation, *viz.* bound (Badhyamána). In the hellish condition, the 3 (ages) are: current hellish age and the bound sub-human and human. In the sub-human, the 4 are:—the current sub-human, and all the four bound; In the human, the current human

and all the four bound; In the celestial, the current celestial, and the bound sub-human and human; This is with reference to several souls considered at one time. But in any one soul in any one condition of existence there can be the existence of only two, its current age and the next age bound by it; although a hellish or celestial soul can bind only a human or sub-human age; and a human or sub-human soul can bind any one of all the four ages.

ओघं वा णेरइये ण सुराऊ तित्थमत्थि तदियोत्ति ।
छट्ठित्ति मणुस्साऊ तिरिए ओघं ण तित्थयरं ॥ ३४६ ॥
ओघ इव नैरयिके न सुरायुः तीर्थमस्ति तृतीय इति ।
षष्ठ इति मनुष्यायुः तिरश्चि ओघो न तीर्थकरम् ॥ ३४६ ॥

346. (The existence) in hellish condition (is) as in stages, but not of celestial age, (*i.e.*, 147 exist in the first, second and third hells). The Tírthankara (sub-class exist) up to the third (hell), and the human age up to the sixth, (*i.e.*, in the fourth, fifth and sixth, 146; and in the seventh there are 145); in sub-human condition) as in stages, but not Tírthankara (*i.e.* 147 exist).

Commentary.

In the 1st 3 hells, 147 (148—celestial age) exist as below:—

Stages.	Exis.	Non-exis.	Cess. exist.	Remarks.
1st	147	0	0	
2nd	144	3*	0	* Tirthankara + assimilative 2.
3rd	146	1†	0	† Tirthankara.
4th	147	0	0	

In 4th, 5th and 6th hells 146 (148-celestial age and Tirthankara) exist as below:—

Stage.	Exis.	Non-exis.	Cess exist.	Remarks.
1st	146	0	0	
2nd	144	2*	0	* Assimilative 2.
3rd	146	0	0	
4th	146	0	0	

In 7th hell 145 (148—minus celestial and human ages and Tirthankara) exist as below :—

Stages.	Exis.	Non-exis.	Cess-exis.	Remarks.
1st	145	0	0	
2nd	143	2*	0	*Assimilative 2.
3rd	145	0	0	
4th	145	0	0	

एवं पंचातिरिक्खे पुणिणदरे णत्थि णिरयदेवाऊ ।
ओघं मणुसतियेसुवि अपुण्णगे पुण अपुण्णेव ॥ ३४७ ॥
एवं पञ्चतिरश्चि पूर्णेतरस्मिन् नास्ति निरयदेवायुः ।
ओघः मनुष्यत्रयेष्वपि अपूर्णके पुनरपूर्णे इव ॥ ३४७ ॥

347. Similarly (147) in the five (kinds of) sub-humans (*viz.*, general-Sámánya, 5-sensed, with female inclination, developable, and un-developables); but in the other than developable (*i. e.*, in the completely undevelopable sub-human only 145 exist), (there) is no existence of hellish and celestial ages; is the 3 (*viz.*, general, developable and with female inclination) humans (148) as in stages; in the (completely) undevelopable (humans) the same as in (the completely) undevelopable (sub-humans, *viz.*, 145).

Commentary.

In sub-human condition 147 (148—Tirthankara) exist as below :—

Stages.	Exis.	Non-exis.	Cess-exis.	Remarks.
1st	147	0	0	
2nd	145	2*	0	* Assimilative 2.
3rd	147	0	0	
4th	147	0	2†	†Hellish and human ages.
5th	145	2	0	

In completely undevelopable sub-humans, there are no hellish and celestial ages, therefore, only 145 exist in wrong-belief stage.

In the humans like the stages 148 exist as below :—

Stages,	Exis.	Non-exis.	Cess-exis.	Remarks.
1st	148	0	0	
2nd	145	3*	0	* Assimilative 2 and Tirthankara.
3rd	147	1†	0	† Tirthankara.
4th	148	0	2‡	‡ Hellish and sub-human ages.
5th	146	2	0	
6th	146	2	0	
7th	146	2	8§	§ As in stages.
8th¶	138‖	10	0	‖ Current human age exists in destructive ladder. ¶ In 8th, 9th and 10th stages in subsidential-ladder with subsidential belief 146 or 142 and with destructive belief 138 exist.
9th¶ (a)	138	10	16§	
(b)	122	26	8	
(c)	114	34	1	
(d)	113	35	1	
(e)	112	36	6	
(f)	106	42	1	
(g)	105	43	1	
(h)	104	44	1	
(i)	103	45	1	
10th¶	102	46	1	Note in 11th stage 146 or 142 (148—2 ages and 4 error-feeding passions) or 138 exist.
12th	101	47	16	
13th	85	63	0	
14th	85	63	85	

In humans with female inclination, there is no existence of Tirthankara in the destructive ladder, so in 8th stage only 137 exist.

In completely undevelopable 145 exist like that of sub-humans, the stage is wrong-belief only.

ओघं देवे ण हि णिरयाऊ सारोत्ति होदि तिरियाऊ।
भवणतियकप्पवासियइत्थीसु ण तित्थयरसत्तं॥ ३४८॥
ओघः देवे न हि निरयायुः सार इति भवति तिर्यगायुः।
भवनत्रयकल्पवासिकस्त्रीषु न तीर्थंकरसत्त्वम्॥ ३४८॥

348. In celestial (condition the existence is) as in stages, but (there is) no hellish age (thus 147 exist). The sub-human age exists up to the Sahasrára (or twelfth heaven). (Thus in thirteenth heaven and beyond there is) existence of 146). In the three, residentials (peripatetics and stellars) and in the female heavenly beings, (there is no existence of Tírthankara ; (thus 146 only exist).

Commentary.

In heavens 1st to 12th, 147 (148-hellish condition) exist as below :—

Stages.	Exis.	Non-exis.	Cess-exis.	Remarks.
1st	146	1*	0	* Tirthankara.
2nd	144	3†	0	† Tirthankara and assimilative 2.
3rd	146	1	0	
4th	147	0	0	

In 13th heaven to 9 Graiveyakas, 146 (148-hellish and sub-human ages) exist as below :—

Stages.	Exis.	Non-exis.	Cess-existence.	Remarks.
1st	145	1*	0	* Tirthankara.
2nd	143	3†	0	† Tirthankara and assimilative 2.
3rd	145	1	0	
4th	146	0	0	

In 9 Anudishas and 5 anuttaras, 146 (148-hellish and sub-human-ages) exist in right belief stage only.

In Residentials 3 and heavenly females 146 (148-Tirthankara and hellish age) exist as below :—

Stages.	Exis.	Non-exis.	Cess-exis.	Remarks.
1st	146	0	0	
2nd	144	2	0	
3rd	146	0	0	
4th	146	0	0	

ओघं पंचक्खतसे सेसिंदियकायगे अपुण्णं वा ।
तेवदुगे ण णराऊ सव्वत्थुव्वेल्लणावि हवे ॥ ३४९ ॥
ओघः पञ्चाक्षत्रसे शेषेन्द्रियकायके अपूर्णं वा ।
तेजोद्विके न नरायुः सर्वत्रोद्वेल्लनापि भवेत् ॥ ३४९ ॥

349. In the 5-sensed beings and in mobile embodiment, (148 exist) as in stages. In the remaining senses and embodiment (145 exist) as in the (completely) undevelopables. (But) in the two fire (and air embodiments, there is) no human age (*i.e.*, 144 exist).

In all the (senses and embodiments) there is untwisting (Udvelaná) also of the sub-classes).

Commentary.

Udvelaná-literally untwisting is a technical term for transforming the bound Karmic matter of one class into another class. This is like the Visanyojana mentioned in note to Gatha 336.

Visanyojana, Udvelná, and Sankramaṇa are alike in this, that the matter of one sub-class of Karma is changed into that of another. But the difference is this that Visanyojana is effected only by means of the three special thought-activity attainments(Karaṇa-labdhi; *viz.* Adhah Karaṇa,lower thought-activity, Apúrva Karaṇa, new thought-activity, and Anivritti Karaṇa,advanced-thought-activity, see note to Gatha 336 above). In Udvelaná the matter of the bound sub-class is, so to speak, unbound or twisted back and is then transformed into

another sub-class, without the help of the special three thought-activities. In Sakramana there is neither the untwisting, nor the three special thought-activities but simple transformation of the matter of one into that of another sub-class.

N.-B.—No necessity of chart. In one to 4-sensed and earth, water and vegetable bodied there are 2 stages 1st and 2nd, in fire and air bodies only one stage of wrong-belief.

हारदु सम्मं मिस्सं सुरदुग णारयचउक्कमणुकमसो ।
उच्चागोदं मणुदुगमुव्वेल्लिज्जंति जीवेहिं ॥ ३५० ॥
आहारद्वि सम्यक्त्व मिश्रं सुरद्विकं नारकचतुष्कमनुक्रमशः ।
उच्चैर्गोत्रं मनुद्विकमुद्वेल्यन्ते जीवैः ॥ ३५० ॥

350. The two assimilative (body and limbs), clouded belief, mixed (belief), the two celestial (condition and migratory form), the 4 hellish (condition and migratory form and fluid body and limbs), high family and the two human (condition and migratory form, (these 13 sub-classes) are gradually untwisted by souls, (*i.e.*, are transformed in the Udvelanā mode).

चदुगदिमिच्छे चउरो इगिविगले छप्पि तिण्णि तेउदुगे ।
सिय अत्थि णत्थि सत्तं सपदे उप्पण्णठाणेवि ॥ ३५१ ॥
चतुर्गतिमिथ्ये चतस्रः एकविकले षडपि तिस्रः तेजोद्विके ।
स्यादस्ति नास्ति सत्त्वं स्वपदे उत्पन्नस्थानेपि ॥ ३५१ ॥

351. In the four conditions in the wrong-belief(stage) (there is untwisting)of the(first)four(of the above thirteen); in one and not all (*i.e.*, two to four-sensed beings and in earth, water and vegetable embodiments) of the (next) six also (*viz.* of ten); in the two fire(and air embodiments)of the (last) three. In their own place (*i. e.*, Svapada so long as a particular soul is in a particular quest), and in the birth instant (*i.e.*, at the moment of birth Utpanna Sthána, when the sub-classes of the last incarnation are in existence), there is the existence(of the above sub-classes) (from some point of view, and) is not(from some other point of view),

Commentary.

Thus a soul in all four conditions, in the wrong-belief stage and with painful thought-activity, having no existence of Tírthankara, hellish and celestial age Karmas, has the existence of 145. On untwisting the first two, *viz.*, assimilative body and limbs, there is the existence of 143; again on untwisting the clouded-right belief, it retains 142; and then on untwisting the mixed belief, the existence is of 141. This is in their own place.

In the one to four-sensed and in the earth, water, and vegetable embodiments 145 exist, but if there is untwisting of the first two, three, four, six or ten, then there is existence of 143, 142, 141 in the birth instant (Utpanna Sthána), and of 139 and 135 respectively in their own place (Sva Sthána).

In the two, fire and air enbodiments, 144 exist, *viz.*, all the 148 except the four, Tírthankara, hellish, celestial and human age. And on untwisting the first two, three, four, six or ten, in the birth instant (Utpanna Sthána), they have the existence of 142, 141, 140, 138, 134. On further untwisting in their own places of the high family or of high family and the human condition and migratory form they have existence of 133 and 131 respectively.

The last two existences of 133 and 131 are also found in the birth instant (Utpanna Sthána) of one, two, three and four-sensed and earth, water, and vegetable embodiment. The one-sensed, etc., refer to the sense-quest and earth, etc., to the embodiment-quest.

पुण्णेकारसजोगे साहारयमिस्सगेवि सगुणोघं ।
वेगुव्वियमिस्सेवि य णवरि ण माणुसतिरिक्खाऊ ॥३५२॥

पूर्णैकादशयोगे साहारकमिश्रकोपि स्वगुणौघः ।
वैगूर्विकमिश्रेऽपि च नवरि न मानुषतिर्यगायुः ॥ ३५२ ॥

352. In the eleven vibrations of the developable (*i.e.*, four of mind, four of speech, and three of body, *i.e.*, physical, fluid and assimilative), and in (the vibration of) the assimilative mixed (with physical body the existence is) as in their stages (*viz.* of 148); the same in (the vibration of) fluid mixed (with karmic body), but (in it there is) no (existence of) human and sub-human ages (*viz.*, 146 exist).

ओरालमिस्सजोगे ओघं सुरणिरयआउगं णत्थि ।
तम्मिस्सवामगे ण हि तित्थं कम्मेवि सगुणोघं ॥ ३५३ ॥
औरालमिश्रयोगे ओघः सुरनिरयायुष्कं नास्ति ।
तन्मिश्रवामके न हि तीर्थं कार्मेपि स्वगुणोघः ॥ ३५३ ॥

353. In the vibration of physical mixed (with karmic body, the existence is) the same as in the stages (*viz*., of 148, but there) are no celestial and hellish ages (*viz*. only 146 exist). And in this mixed (vibration) in wrong-belief (stage, there is) no Tírthankara also (*viz*. only 145 exist). In the karmic (body vibration) also (the existence is) as in its stages (*viz*. of 148).

Commentary.

In the physical mixed vibration, the existence is of 146 (148-2 ages).

The number varies with reference to the stages, first, second, fourth and thirteenth.

In Karmic body vibration the existence in stages is as below:—

First stage, 148, second stage, 144 (*viz*. 148-4, Tírthankara, assimilative 2, hellish age); fourth-stage, 148; thirteenth stage, 85.

वेदादाहारोत्ति य सगुणोघं णवरि संढथीखवगे ।
किण्हदुगसुहतिलेस्सियवामेवि ण तित्थयरसत्तं ॥ ३५४ ॥
वेदादाहार इति च स्वगुणोघः नवरि षण्ढस्त्रीक्षपके ।
कृष्णद्विकशुभत्रिलेश्यिकवामेपि न तीर्थंकरसत्त्वम् ॥ ३५४ ॥

354. In (the remaining quests, *i. e.*) from sex up to assimilation (quest), (the existence is) as in their stages (*viz*. of 148); but (there) is no existence of Tírthankara in the soul, with common or female inclination, on the destructive (ladder), and in the soul with the two black and blue (thought-paints), and also (in the soul with) three good thought-paints, but in the stage of wrong-belief.

Commentary.

In female or common sex inclination, the existence is of 148, but no Tírthankara in a soul on the destructive ladder with female or common inclination; in male, 148.

In passion quest all 148 exist.

In knowledge quest in the three right and wrong-knowledges 148 exist.

In mental knowledge 146,(*viz.* 148 minus hellish and sub-human ages) exist, the stages are seven from sixth to twelfth.

In perfect knowledge, 85 exist; but at the end of 14th only 13 exist.

In control quest existence is like their stages.

In ocular and non-ocular quest, 148 exist; the stages, are from first to twelfth.

In visual conation, 148 exist; the stages are from fourth to twelfth.

In perfect conation, like perfect knowledge.

In black or blue thought-paint, 148 exist as below. In three bad thought-paints, Tírthankara Karma does not begin to be bound. One with Tírthankara Karma which has bound hellish age even goes to hell with the grey-paint.

Stage.	Exis.	Non-exis.	Cess-exis.	Remarks.
1st	147	1*	0	* Tírthankara.
2nd	145	3†	0	† assimilative 2 and Tírthankara.
3rd	147	1	0	
4th	148	0	0	

In grey thought-paint, 148, 145, 147 and 148 exist in the first to the 4th stages, respectively. In yellow and pink, 148 exist, stages are first to seventh. No Tírthankara exists in wrong-belief stage, because one which goes to hell goes with painful thought. In three good paints right-belief is not destroyed. 147, 145, 147, 148, 147, 146, and 146 exist, in stages in 1 to 7 respectively.

In white paint, 148 exist, as in the first thirteen stages.

अभव्वसिद्धे णत्थि हु सत्तं तित्थयरसम्मामिस्साणं ।
आहारचउक्कस्सवि असण्णिजीवे ण तित्थयरं ॥ ३५५ ॥

अभव्यसिद्धे नास्ति हि सत्त्वं तीर्थकरसम्यग्मिश्राणाम् ।
आहारचतुष्कस्यापि असंज्ञिजीवे न तीर्थकरम् ॥ ३५५ ॥

355 In not-would-be-liberated soul (quest) there is no existence of the (seven, *viz.*,) Tírthankara, clouded-belief, mixed-belief and the four assimilative (body, limbs, bondage and fusion; *viz.*, 141 exist). In irrational soul (there no existence of) Tírthankara.

Commentary.

In subsidential right-belief, 148 exist; stages are 8 as below :—

Stages.	Exis.	Non-exis.	Cess-exis.	Remarks.
4th	148	0	0	
5th	147	1*	1†	* Hellish age. † Sub-human age.
6th	146	2	0	
7th	146	2	0	
8th	146	2	0	
9th	146	2	0	
10th	146	2	0	
11th	146	2	0	

In destructive-subsidential right-belief 148 exist; stages are from fourth to seventh as in subsidential.

In the destructive right-belief 141 exist as below :—

Stages.	Exis.	Non-exis.	Cess-exis.	Remarks.
4th	141	0	2*	* Hellish and sub-human age.
5th	139	2	0	† This believer in 5th stage must be human.
6th	139	2	0	
7th	139	2	1‡	‡ Celestial age.
8th	138	3	0	
9th to 14th	as	in	stages.	

In rationals, 148, exist, the stages are first to twelfth.

In irrationals 147 exist, stages are first and second.

कम्मेवाणाहारे पयडीणं सत्तमेवमादेसे ।
कहियमिणं बलमाहवचंदच्चियणेमिचंदेण ॥ ३५६ ॥
कार्मे एवानाहारे प्रकृतीनां सत्त्वमेवमादेशे ।
कथितमिदं बलमाधवचन्द्रार्चितनेमिचन्द्रेण ॥ ३५६ ॥

356. In the non-assimilative (quest the existence is) as in the Karmic (body vibration).

Thus the existence (of sub-classes) in the quest (Márgaṉá).

(All) this is told or described by Nemichandra, adored by Baldeo and Mádhava Chandra.

Commentary.

See commentary on Gathas 332.
In assimilative quest 148 exist ; stages are the first thirteen.
In non-assimilative quest 148 exist as below :—

Stages.	Exis.	Non-exis.	Cess-exis.	Remarks.
1st	148	0	0	
2nd	144	4*	0	* Hellish age + assimilative 2 and Tírthankara.
4th	148	0	63	
13th	85	63	0	
14th†	85	63	72	† Last but one instant.
14th‡	13	135	13	‡ Last instant.

सो मे तिहुवणमहियो सिद्धो बुद्धो णिरंजणो णिच्चो ।
दिसदु वरणाणलाहं बुहजणपरिपत्थणं परमसुद्धं ॥ ३५७ ॥
स मे त्रिभुवनमहितः सिद्धो बुद्धो निरञ्जनो नित्यः ।
दिशतु वरज्ञानलाभं बुधजनपरिप्रार्थनं परमशुद्धम् ॥ ३५७ ॥

357. May the (Lord Neminatha, the 22nd Tirthankara), adored by the three worlds, liberated, enlightened, free from dirt (of Karmic matter), everlasting-grant me the attainment of highest knowledge, the only fit object of prayer for the wise people and supremely pure.

End of Chapter II.

CHAPTER III.

Different divisions of existence places or of gradations of existence (Sattva Sthána Bhanga).

णमिऊण वड्ढमाणं कणयणिहं देवरायपरिपुज्जं ।
पयडीण सत्तठाणं ओघे भंगे समं वोच्छं ॥ ३५८ ॥

नत्वा वर्द्धमानं कनकनिभं देवराजपरिपूज्यम् ।
प्रकृतीनां सत्त्वस्थानमोघे भङ्गेन समं वक्ष्यामि ॥ ३५८ ॥

358. Having bowed to (Lord) Vardhamána (the 24th Tirthankara) gold like and adored by the King of celestials (*i. e.*, by Indra), I shall speak of existence places of the sub-classes with (their) divisions in the stages.

Commentary.

Here Sattva Sthána or existence place means the number of sub-classes which can exist in a soul at a time at a given instant. This number may remain the same, but sub-classes forming the number may change. The different ways in which this can happen are called the different divisions (or Bhangas) of existence.

आउगबंधाबंधणभेदमकाऊण वण्णणं पढमं ।
भेदेण य भंगसमं परूवणं होदि बिदियम्हि ॥ ३५९ ॥

आयुष्कबन्धाबन्धनभेदमकृत्वा वर्णनं प्रथमम् ।
भेदेन च भङ्गसमं प्ररूपणं भवति द्वितीयस्मिन् ॥ ३५९ ॥

359. The first account is by not making any distinctions of bondage or non-bondage of age-Karma.

In the second, the account is by making that distinction, and with (Consequent) divisions.

सव्वं तिगेग सव्वं चेगं छसु दोण्णि चउसु छद्दस य दुगे ।
छस्सगदालं दोसु तिसट्ठी परिहीण पडि सत्तं जाणे ॥ ३६० ॥

सर्वं त्रिकैकं सर्वं चैकं षट्सु द्वयं चतुर्षु षट् दश च द्विके ।
षट्सप्तचत्वारिंशत् द्वयोः त्रिषष्टिः परिहीनं प्रति सत्त्वं जानीहि ३६०

360. Know the existence (of sub-classes in each of the stages to be as follows):—

All (*viz.* 148 in the first); (all except) three (*viz.*, Tirthankara and assimilative two, *viz.* 145 in the second); (all except) one, (*viz.* Tîrthankara, namely 147 in the third); all (148 in the fourth), (and) one (less, *viz.* 147 except hellish age in the fifth). (In the next) six (stages including the four of the subsidential ladder, in a soul with subsidential right-belief there is existence of all except) two (*viz.* hellish and sub-human ages, namely 146); (but in the soul which has effected the transformation (Visanyojana) of the four error-feeding passions into lesser passions in any of the fourth fifth, sixth or seventh stages before ascending the subsidential ladder the existence) in the four (*viz.* in eighth, ninth, tenth, and eleventh stages is of all except) six (*i. e.*, of 142). In the two (*viz.* eighth and ninth stages on the destructive ladder there is existence of all except) ten (*viz.* 7 deluding right-belief and 3 ages, *i. e.*, of 138). In the two (*viz.* the tenth and twelfth stages on the destructive ladder there are all except) 46 and 47 (*viz.* 10, 36 destroyed in the ninth, and an additional one destroyed in the tenth stage namely of 102 and 101). (In the 13th and 14th stages all) except 63 (*viz.* 85 exist). (But in the last instant of the 14th stage there is existence only of thirteen).

सासणमिस्से देसे संजददुग सामगेसु णत्थी य ।
तित्थाहारं तित्थं णिरयाऊ णिरयतिरियआउअणं ॥ ३६१ ॥

सासादनमिश्रे देशे संयतत्रिके शामकेषु नास्ति च ।
तीर्थाहारं तीर्थं निरयायुः निरयतिर्यगायुरनम् ॥ ३६१ ॥

361. In the downfall (stage there) is no (existence of three, *viz.*) Tírthankara and assimilative (body and limbs), (in) mixed of Tírthankara; in the partial vow, of hellish age; in the two (imperfect and perfect) vow (stages) of hellish and sub-human ages, (and in the four stages) on subsidential (ladder, there is no existence of six, namely hellish and sub-human ages and the four) error (feeding passions).

Commentary.

The first account of existence of sub-classes end here and the second account with reference to existence places and their divisions is described in the following Gathas.

विगुणणव चारि अट्ठं मिच्छतिये अयदचउसु चालीसं ।
तिय उवसमगे संते चउवीसा होंति पत्तेयं ॥ ३६२ ॥
द्विगुणनव चत्वारि अष्ट मिथ्यत्रये अयतचतुर्षु चत्वारिंशत् ।
त्रीणि उपशामके शान्ते चतुर्विंशतिः भवन्ति प्रत्येकम् ॥३६२॥

चउछक्कादि चउअट्ठं चउछक्क य होंति सत्तठाणाणि ।
आउगबंधाबंधे अजोगिअंते तदो भंगा ॥ ३६३ ॥
चतुःषट्कृतिः चतुरष्ट चतुःषट्कं च भवन्ति सत्त्वस्थानानि ।
आयुष्कबन्धाबन्धे अयोग्यन्ते ततो भङ्गाः ॥ ३६३ ॥

362—363. (There) are double of nine (18), four and eight (existence places Sattva Sthâna respectively) in the three (stages of) wrong-belief (downfall and mixed); forty (each) in the (next) four (stages of) vowless (right-belief, partial, imperfect and perfect vow); 24 each in the three (*viz.* eighth, ninth, and tenth) on the subsidential (ladder) (and also) in (the eleventh stage of) subsided (delusion); four, square of 6 (*viz.* 36), four, eight, four, and six (respectively in the eighth, ninth, tenth and twelfth stages of destructive ladder, and in thirteenth and fourteenth

stages). (The above) are the existence places with regard to bondage and non-bondage of age-Karma (from wrong-belief) up to the end of non-vibratory (omniscient.)

पएणास बार छक्कदि वीससयं अट्ठदाल दुसु दालं ।
अडवीसा बासट्ठी अडचउवीसा य अट्ठ चउ अट्ठ ॥ ३६४ ॥

पञ्चाशत् द्वादश षट्कृतिः विंशशतं अष्टचत्वारिंशत् द्वयोः चत्वारिंशत् ।
अष्टाविंशतिः द्वाषष्टिः अष्टचतुर्विंशतिः च अष्ट चत्वारि अष्ट॥३६४॥

364. (There are divisions, Bhangas, in the existence places said above), (in the eighteen places of wrong-belief), fifty; twelve (in the second stage); square of six (*i. e.*, thirty-six), 120, 48 (respectively in third, fourth and fifth stage); forty (each in the next) two (stages of imperfect and perfect vow); twenty-eight, sixty-two, twenty-eight, (twenty)-four, eight, four, and eight (in the remaining seven stages, respectively).

दुतिछस्सत्तट्ठणवेक्करसं सत्तरसमूणवीसमिगिवीसं ।
हीणा सव्वे सत्ता मिच्छे बद्धाउगिदरमेगूणं ॥ ३६५ ॥

द्वित्रिषट्सप्ताष्टनवैकादश सप्तदशोनविंशमेकविंशम् ।
हीना सर्वा सत्ता मिथ्ये बद्धायुष्कामितरद्वेकोनम् ॥ ३६५ ॥

365. All (*i. e.*, 148) minus two, three, six, seven, eight, nine, eleven, seventeen, nineteen, and twenty-one exist in the wrong-belief (stage in the soul), which has bound age-Karma (for the next incarnation). In the other (*viz.*, in the soul which has not bound its next age-Karma there would be) one (further) less, (in each).

Commentary.

Thus there are 20 existence places but two of them are similar, therefore 18 places are counted.

तिरियाउगदेवाउगमणुदराउगदुगं तहा तित्थं ।
देवतिरियाउसहिया हारचउक्कं तु छब्भेदे ॥ ३६६ ॥

तिर्यगायुष्कदेवायुष्कमन्यतरायुष्कद्विकं तथा तीर्थम् ।
देवतिर्यगायुस्सहितमाहारचतुष्कं तु षट्चैताः ॥ ३६६ ॥

आउदुगहारतित्थं सम्मं मिस्सं च तह य देवदुगं ।

णारयछक्कं च तहा णराउउच्चं च मणुवदुगं ॥ ३६७ ॥

आयुद्विकाहारतीर्थं सम्यं मिश्रं च तथा च देवद्विकम् ।

नारकषट्कं च तथा नरायुरुच्चं च मानवाद्विकम् ॥ ३६७ ॥

366-67. (In the 1st stage in the soul which has bound next age the first existence place is of 146, *i. e.*, of all except) sub-human age and celestial ages. (This is only for hellish or human souls which have bound the human and hellish next age respectively). (In the next existence place there are 145, *viz.*, all except) Tírthankara and any two of the ages other (than the current one and the one next bound); (in the third existence place there are 142 *viz.*, all except) the six (*i. e.*,) celestial and sub-human ages and the four assimilative (body and limbs, bondage and fusion); (in the fourth existence place there are 141, *viz.*, all except seven, *viz.*, any) two ages, the four assimilative (body, limbs, bondage and fusion) and Tírthankara; (in the fifth existence place there are 140 *viz.*, all except eight, *viz.*, the above seven and) the clouded-belief; (in the sixth, deduct) mixed-(belief also thus leaving 139); (in the seventh deduct) also the two celestial (condition and migratory form, thus leaving 137); (in the eighth deduct) also the six, hellish(condition and migratory form, fluid body and limbs, bondage and fusion thus leaving 131); (in the ninth, deduct) also hellish age and high(family thus leaving 129); (in the 10th deduct) also the two human (condition and migratory form thus leaving 127).

उव्वेल्लिददेवदुगे विदियपदे चारि भंगया एवं ।

सपदे पढमो विदियं सो चेव णरेसु उप्पण्णे ॥ ३६८ ॥

उद्वेलितदेवद्विके द्वितीयपदे चत्वारो भङ्गा एवम् ।
स्वपदे प्रथमो द्वितीयः स चैव नरेषु उत्पन्नः ॥ ३६८ ॥

वेगुव्वअट्ठरहिदे पंचिंदियतिरियजादि सुववरणे ।
सुरछब्बंधे तदियो णरेसु तब्बंधणे तुरियो ॥ ३६६ ॥

वैगूर्वाष्टरहिते पञ्चेन्द्रियातिर्यग्जातिषूपपन्ने ।
सुरषड्बन्धे तृतीयो नरेषु तद्बन्धने तुरीयः ॥ ३६६ ॥

368-69. Having effected Udvelaná (or) transformation of the two celestial (condition and migratory form) (in the 41st Bhanga or division the one to four-sensed sub-humansoul) in the second part (of the seventh pair of places there are) four divisions thus:—the first (*viz.*, 42nd) (is) in its own condition (*i. e.*, sub-human), the second, in the same soul born among the humans (43rd division); (then the same soul) without the eight fluid (body), etc., being in the genus of five-sensed, sub-humans, and having bound the celestial six (has) the third (or 44th division); (and if the same soul) binds those (6) among the humans, (it is) in the 4th (or 45th division). (See chart further on.)

णारकछक्कुव्वेल्ले आउगबंधुज्झिदे दुभंगा हु ।
इगिविगलेसिगिभंगो तम्मि णरे विदियमुप्पएणे ॥ ३७० ॥

नारकषट्कोद्वेल्ये आयुर्बन्धोज्झिते द्विभङ्गौ हि ।
एकविकलेष्वेकभङ्गा तस्मिन्नरे द्वितीयमुत्पन्ने ॥ ३७० ॥

370. Having effected Udvelaná or transformation of the 6 hellish (etc., mentioned in division 44), and not having bound the age Karma, (the one to four-sensed, and human soul have) two divisions one (*i. e.*, the 47th division is) in the one and not-all (*i. e.*, two to four-sensed), and the same being born in humans, (has) the second (or the 48th division). (See chart further on).

बिदिये तुरिये पणगे छट्ठे पंचेव सेसगे एक्कं ।
बिगचउपणछस्सत्तयठाणे चत्तारि अट्ठगे दोण्णि ॥ ३७१ ॥
द्वितीये चतुर्थे पञ्चमे षष्ठे पञ्चैव शेषके एकः ।
द्विकचतुःपञ्चषट्सप्तमस्थाने चत्वारः अष्टमे द्वौ ॥ ३७१ ॥

371. (In the age-bound places) in the second, fourth, fifth, and sixth (there are) five (divisions in each, and) in the remaining (*viz.*, first, third, seventh, eight, ninth, and tenth) one (each). (In the non-bound-age places) in the second, fourth, fifth, sixth and seventh (there are) four (divisions each); in the eighth, two ; (and in the remaining, *viz* , first and third, one each ; this includes the two divisions 17A9 and 18A10 of the chart).

Commentary.

Thus in the wrong-belief stage the total divisions of bound-age places are 26, and of not-bound age places, 24, or 26 if 17A9 and 18A10 are included).

सत्तातिगं आसाणे मिस्से तिगसत्तसत्तएयारा ।
परिहीण सव्वसत्तं बद्धस्सियरस्य एगूणं ॥ ३७२ ॥
सप्तत्रिकमासाने मिश्रे त्रिकसप्तसप्तैकादश ।
परिहीनं सर्वसत्त्वं बद्धस्येतरस्यैकोनम् ॥ ३७२ ॥

372. In (the second or) downfall (stage, there are 2 existence places of 141 and 145, *viz.*) all the existing (148) minus seven and three. (In the third or) mixed (stage there are four places of 145, 141, 141, and 137, *viz.* all 148 minus) 3, 7, 7, and 11, (this is) in the bound (age part). In the other (*i.e.*, in the non-bound part in all the places there is) one (sub-class) less. (See chart further on).

तित्थाहारचउक्कं अण्णदराउगदुगं च सत्तेदे ।
हारचउक्कं वज्जिय तिण्णि य केइं समुद्दिट्ठं ॥ ३७३ ॥
तीर्थाहारचतुष्कमन्यतरायुष्कद्विकं च सप्तैताः ।
आहारचतुष्कं वर्जयित्वा तिस्रश्च केचित् समुद्दिष्टम् ॥ ३७३ ॥

373. (In the second stage) the seven (deducted are) Tírthankara, the four assimilative (body and limbs, bondage and fusion) and the two ages other (than the current and the next bound-age); but only three, omitting the four assimilative (body, etc.,) are mentioned by some (Ácháryas).

तित्थयरणादराउदुगं तिरिणवि अणसहिय तह य सत्तं च ।
हारचउक्के सहिया ते चेव य होंति एयारा ॥ ३७४ ॥
तीर्थान्यतरायुर्द्विकं तिस्र अपि अनसहिताः तथा च सप्तं च ।
आहारचतुष्केण सहितास्ताः चैव च भवन्ति एकादश॥३७४॥

374. (In the third stage, the deduct-sub-classes are three, *viz.*) Tírthankara and the two ages other (than the current and the next bound-age); (seven, *i.e.*,) these three with the four error-(feeding passions); (or seven, *viz.*) the above (three) with the four assimilative (body and limbs, bondage and fusion); and the (four error-feeding passions being added to these seven) become eleven. (See chart further on).

साणे पण इगि भंगा बद्धस्सियरस्स चारि दो चेव ।
मिस्से पणपण भंगा बद्धास्सियरस्स चउ चऊ णेया ॥३७५॥
साने पञ्च एको भङ्गा बद्धस्येतरस्य चत्वारो द्वौ चैव ।
मिश्रे पञ्चपञ्च भङ्गा बद्धस्येतरस्य चत्वारश्चत्वारो ज्ञेयाः॥३७५॥

375. In the downfall (stage there are) five and one divisions of the (two) bound (age places) and four and two of the other (*i.e.* the two non-bound age places). In the mixed (stage) five divisions each (of the) bound (age places) and four each of the other (*i.e.*, non-bound places) should be known. (See chart further on).

Commentary.

Explanatory chart for Gathas 366-371.

Let A—Age non-bound, and B—age bound.

Serial No. of stages.	Serial No. of existence places.	Serial No. of divisions.	The existing sub-classes of each division with remarks.
I wrong belief.	(1). B. 1.	(1)	146, All but sub-human and *celestial ages.* This is in a wrong believer having bound hellish age going to the 4th stage with the destructive-subsidential right-belief, there binding the Tirthankara sub-class, but then coming down to the 1st stage of wrong-belief, one Antar-muhûrta before his death. *Note 1.* But there is no beginning to bind the Tirthankara Karma in a soul, with a current human age and the next bound human or sub-human age. *Note 2.*—A human soul who has bound the next celestial age, and is in the 4th, 5th, 6th or 7th stage, never falls down to the first. *Note 3.*—A hellish soul, who has bound the next human age, and has also Tirthankara Karma in existence, is never in this stage of wrong-belief for 6 months before death, as the ceremonies of conception begin in the Middle Region for those 6 months. Such a soul has the existence of 146, but is in the 4th stage for the 6 months.

Serial No. of stages.	Serial No. of existence places.	Serial No. of divisions.	The existing sub-classes of each division with Remarks.
I wrong belief.	(2) A 1.	(2)	145, all but human, sub-human and celestial ages. The same soul, as above, being born in hell, in its incompletely undevelopable state, has only its current age, *viz.*, does not bind the next age ; and therefore only 145 exist.
	(3) B. 2.	(3.) he. & s. (4.) he. & h. (5.) s. & h. (6.) s. & c. (7.) h. & c.	145, all but the 2 ages which are neither current nor bound and the Tírthankara, here are 5 divisions. There are 12 possible combinations as human and sub-human can bind any of the four ages, but celestial and hellish can bind only either human or sub-human ages. Here Hellish—he, Human—h, Sub-human—s and celestial—c.

Current	he.	he.	s	s	s	s	h	h.	h.	h	c.	c.
Next bound	s.	h.	he	s	h	c.	he.	s	h.	c.	s.	h.
Division	1	2	0	0	3	4	0	0	0	5	0	0.

Those divisions which are repeated, or have one and the same ages as current and bound, must not be counted and have therefore a zero under them, thus only 5 are counted and marked 1 to 5.

Serial No. of stages.	Serial No. of existence places.	Serial No. of divisions.	The existing sub-classes of each division with Remarks.
I wrong belief.	(4)A. 2.	(8) (9) (10) (11)	144, all but the next bound age Karma in the (3) B. 2. above. Beings of all the four conditions have each 144 in existence with one of 4 ages of which is current (*i. e.*, 148-3 ages and Tírthankara).
	(5) B. 3.	(12)	142, all except assimilative body limbs, bondage, and fusion, and sub-human and celestial ages. A wrong-believer goes to the 7th stage and either does not bind or binds and then again becoming a wrong-believer transforms the 4 assimilative body, etc. and in the wrong-belief stage binds hellish age. Then becomes subsidential right-believer or thereafter destructive subsidential-right-believer in the 4th stage, and begins the bondage of Tírthankara Karma, and returns to wrong-belief one Antar-muhúrta before death, to go to 2nd or 3rd hell Then he has the 142.
	(6) A. 3.	(13)	141, all of the last, but the human age. The soul in (5) B. 3. goes to hell and there in the incompletely undevelopable condition has only one age.
	(7) B. 4.	(14) (15) (16) (17) (18)	141, all but 2 ages and Tírthankara as in (3) B. 2., and the 4 assimilative body, etc., as in (5) B. 3. In this also the 12 combinations give 5 divisions as in (3) B.2.
	(8) A. 4.	(19) (20) (21) (22)	140, all the last 141 but the next bound age Karma as in (7) B. 4. (see (4) A. 2). These four divisions are with reference to four conditions of life.

Serial No. of stages.	Serial No. of existence places.	Serial No. of divisions.	The existing sub-class of each division with Remarks.
I wrong belief.	(9) B. 5.	(23) (24) (25) (26) (27)	140, *i. e.*, 141 of (7) B. 4 except clouded belief. In this also there are 5 divisions as in (3) B. 2. and (7) B. 4.
	(10) A. 5.	(28) (29) (30) (31)	139, all the last 140, but the next bound age Karma as in (9) B.5. (see (4) A. 2, (8) A. 4). Here also there are four divisions.
	(11, B 6	(32) (33) (34) (35) (36)	139, all as in (9) B. 5, except mixed belief. The divisions are 5 as in (9) B. 5.
	(12) A. 6.	(37) (38) (39) (40)	138, all the last 139 but the next bound age-Karma. The divisions are 4 as in (10) A. 5.
	(13) B. 7.	(41)	137, all except the eleven *viz.*, hellish and celestial ages, the 4 assimilative body, limbs, bondage and fusion, the Tírthankara, clouded and mixed belief, and celestial condition and migratory form. This is in one to four-sensed sub-human soul which has effected Udvelaná of celestial condition and migratory form. This, being a one-to-four-sensed sub-human soul, can have a bound next age of human or sub-human only. Thus there are 2 divisions. But only one is counted as sub-human current and human next bound age. The sub-human current and sub-human bound counts only as one. See the Zeros in (3) B2.

Serial No. of stages.	Serial No. of existence places.	Serial No. of divisions.	The existing sub-class of each division with Remarks.
I wong belief.	(14) A. 7.	(42)	136, the last 137 except the next bound age Karma.
	(14) A. 7.	(43)	136, the soul in (13) B.7, dies and is born as human, then in the incompletely undevelopable state, it has this division. In this state there is no bondage of the four, celestial condition, migratory form, fluid body and limbs and age.
	(14) A. 7.	(44)	The soul in (13) B·7 instead of the Udvelaná of the 2 in (13) B.7. here effects Udvelaná of 8, *i. e.*, of the hellish and celestial conditions and migratory forms, and of fluid body, limbs, bondage and fusion. Thus it has 131 instead of 137 of (13) B 7. Then dies and is born as 5 sensed sub-human. And as there is no bound age, there are 130 only. In its developable state it binds 6, *i. e.*, the above 8 except the 2 hellish condition and migratory form. Thus it has 136.
	(14) A. 7.	(45)	136, the same soul, in the last, dies and is born a human with 130, and binds 6, *i. e.*, celestial condition and migratory form, fluid body, limbs, bondage and fusion.

Serial No. of stages.	Serial No. of existence places.	Serial No. of divisions.	The existing sub-class of each division with Remarks.
I wrong belief.	(15) B. 8.	(46)	131, the 131 mentioned under (14) A. 7, (44). But this is a soul which effects no Udvelanâ of celestial condition and migratory form, because they did not exist in it. It effects Udvelanâ of 6 only. Thus in this bhanga, there is current sub-human and bound human age, or current sub-human and bound sub-human; only one is counted.
	(16) A. 8.	(47)	130, the last 131 except the next bound age Karma, *viz.*, the last soul without the bound human age.
	(16) A. 8.	(48)	130, the same, dying and reborn as human. In its incompletely undevelopable state, there is no bondage of the next age Karma and therefore the existence is of the same, *i. e.*, 130.
	(17) B. 9.	(49)	129, *i. e.*, 131 of (15) B. 8. except high family and human age. Fire and air bodied souls effect Udvelanâ of high-family and have no human age. They bind only sub-human age.
	(17) A. 9.	(49)	Therefore there is only one division.
	(18) B. 10.	(50)	127, *i. e.*, 129 except human condition and migratory form. The above soul effects Udvelanâ of the human condition and migratory form.
	(18) A. 10.	(50)	And these would remain whether it binds or not the sub-human next age.

Thus these are 18 existence places, and 50 divisions in wrong-belief stage.

Explanatory Chart for Gathas 372-375.

Serial No. of stages.	Serial No. of existence places.	Serial No. of divisions.	The existing sub-classes of each division with Remarks.
II. Downfall Stage.	(1) B. 1.	(1) (2) (3) (4) (5)	141, *i. e.*, 148 except the 7 *viz.*, any 2 ages except current and next bound, Tirthankara, assimilative body, limbs, bondage and fusion. There are 5 divisions as in I (3) B. 2.
	(2) A. 1.	(6) (7) (8) (9)	140, all the above except bound age. There are 4 divisions as in I. (4) A. 2.
	(3) B. 2.	(10)	145, all except the 3 *viz.*, any 2 ages except current and next bound, and Tirthankara.
	(4) A. 2.	(11)	144, *i. e.*, the above except bound age. There are 2 divisions. A human subsidential right believer binds the 4 assimilative body, limbs, bondage and fusion. Then by operation of an error-feeding passion falls down to the downfall stage.
	(4) A. 2.	(12)	144, The same soul having formerly bound a celestial age, dies in 2nd stage and is born as a celestial in the downfall stage, by the operation of an error-feeding passion. It has only current celestial, but no next bound-age. Till then it has the same 144 in existence. According to some saints, a second subsidential right-believer (Dvitiya Upshama—Samyak-Drishti), having bound a celestial age, does not die in the second stage. Thus there are only 11 divisions (see Sanskrit commentary.)

Serial No. of stages.	Serial No. of existence places.	Serial No. of divisions.	The existing sub-classes of each division with Remarks.
III Mixed stage.	(1) B. 1.	(1) (2) (3) (4) (5)	145, *i. e.*, all as in II (3) B2. There are 5 divisions as in I (3) B. 2.
	(2) A. 1.	(6) (7) (8) (9)	144, There are 4 divisions as in I (4) A. 2.
	(3) B. 2.	(10) (11) (12) (13) (14)	141, All except 2 ages, Tirthankara and 4 error-feeding passions. The 2 ages give 5 divisions as in I (3) B. 2. A soul, having effected the visamyojana of the 4 error-feeding passions in the 4th, 5th, 6th or 7th stage by means of the 3 special thought-activities, but not being able to destroy right-belief deluding (Darshana Mohaniya) Karma, comes to the 3rd stage by the operation of mixed and by reason of painful thought-activity; in such a soul, there are no error-feeding passions, for they are bound only up to the 2nd stage and not beyond.
	(4) A. 2.	(15) (16) (17) (18)	140, There are 4 divisions as above.
	(5) B. 3.	(19) (20) (21) (22) (23)	141, as in I (7) B. 4.

Serial No. of stages.	Serial No. of existence places.	Serial No. of divisions.	The existing sub-class of each division with Remarks.
III mixed stage.	(6) A. 3.	(24) (25) (26) (27)	140, as in I (8) A. 4.
	(7) B. 4.	(28) (29) (30) (31) (32)	137. as in III (5) B 3. (=I (7) B. 4), but excepting also the 4 error-feeding passions.
	(8) A. 4.	(33) (34) (35) (36)	136. as above.

दुग छक्क सत्त अट्ठं णवरहियं तह य चउपडिं किच्चा ।
णभमिगि चउ पण हीणं बद्धस्सियरस्स एगूणं ॥ ३७६ ॥

द्विकं षट्कं सप्त अष्ट नवरहितं तथा च चतुःपंक्तीः कृत्वा ।
नभमेकं चतुष्कं पञ्च हीनं बद्धस्येतरस्यैकोनम् ॥ ३७६ ॥

376. (With regard to the fourth stage of vowless right belief, place 148) minus 2, 6, 7, 8 and 9 (*i.e.*, place 146, 142, 141, 140 and 139 in one row) and having made 4 rows deduct 0, 1, 4, 5, (respectively from the four rows) for the bound (age), and for the other (*viz.* the four rows for non-bound age) deduct one (more, *viz.* 1, 2, 5, 6, respectively from these four rows).

तित्थाहारे सहियं तित्थूणं अह य हारचउहीणं ।
तित्थाहारचउक्केणूणं इति चउपडिट्ठाणं ॥ ३७७ ॥

तीर्थाहारेण सहितं तीर्थोनमथ चाहारचतुर्हीनम् ।
तीर्थाहारचतुष्केनोनमिति चतुःपंक्तिस्थानम् ॥ ३७७ ॥

377. The (numbers in the first column of each of the bound-age and non-bound-age charts, in the) four row places (are respectively), (1) with Tírthankara and assimilative (four), (2) without Tírthankara (but with assimilative four), (3) (with Tírthankara, but) without the assimilative four, and (4) without Tírthankara and the assimilative four.

अण्णदरआउसहिया तिरियाऊ ते च तह य अणसहिया ।
मिच्छं मिस्सं सम्मं कमेण खविदे हवे ठाणा ॥ ३७८ ॥
अन्यतरायुःसहितं तिर्यगायुः ते च तथा च अनसहिते ।
मिथ्यं मिश्रं सम्यक्त्वं क्रमेण क्षपिते भवेत् स्थानम् ॥३७८॥

378. (The numbers given in) the (five) places (of each of the four rows) are arrived at by deducting (from all sub-classes), respectively (1) sub-human age and any of the other ages, (2) these (two) and (the four) error-feeding (passions), (3) (these six and) wrong (belief), (4) (these seven and) mixed (belief), (5) (these eight and clouded) belief.

आदिमपंचट्ठाणे दुगदुगभंगा हवंति बद्धस्स ।
इयरस्सवि णादव्वा तिगतिगइगि तिण्णितिण्णेव ॥ ३७६ ॥
आदिमपञ्चस्थाने द्विकद्विकभङ्गौ भवतः बद्धस्य ।
इतरस्यापि ज्ञातव्याः त्रिकत्रिकैकं त्रयस्त्रय एव ॥ ३७६ ॥

379. There are two divisions in each of the five places of the first row of (age) bound; (and) three, three, one, three and three (divisions), should be known (respectively in each of the five places of the first row) of the other (*viz.* non-bound age).

बिदियस्सवि पणठाणे पण पण तिग तिण्णि चारि बद्धस्स ।
इयरस्स होंति णेया चउचउइगिचारि चत्तारि ॥ ३८० ॥
द्वितीयस्यापि पञ्चस्थाने पञ्च पञ्च त्रिकं त्रयः चत्वारः बद्धस्य ।
इतरस्य भवन्ति ज्ञेया चतुश्चतुरेकचत्वारः चत्वारः ॥ ३८० ॥

380. The five places of the second (row) also of the bound (age), have (respectively) five, five, three, three and four (divisions). Of the other (*i.e.*, non-bound age) four, four, one, four, and four (respectively) should be known.

आदिल्लदससु सरिसा भंगेण य तिदियदसयठाणाणि ।
बिदियस्स चउत्थस्स य दसठाणाणि य समा होंति ॥३८१॥

आद्यदशसु सदृशा भङ्गेन च तृतीयदशकस्थानानि ।
द्वितीयस्य चतुर्थस्य च दशस्थानानि च समानि भवन्ति॥३८१॥

381. The ten places of the third (row) have the same (number) of divisions as the ten (places) of the first (row); the ten places of the fourth (row), the same as (those) of the second (row).

Commentary.

The following chart will explain at a glance the 40 places, and the 120 divisions of existence of sub-classes in the fourth stage of vowless-right-belief, as enunciated in Gathas 376 to 381.

Chart for existence places in vowless right-belief stage.

		Bound.					Non-bound.				
1st row	Places	146	142	141	140	139	145	141	140	139	138
	Divisions	2	2	2	2	2	3	3	1	3	3
2nd row	Places	145	141	140	139	138	144	140	139	138	137
	Divisions	5	5	3	3	4	4	4	1	4	4
3rd row	Places	142	138	137	136	135	141	137	136	135	134
	Divisions	2	2	2	2	2	3	3	1	3	3
4th row	Places	141	137	136	135	134	140	136	135	134	133
	Divisions.	5	5	3	3	4	4	4	1	4	4

Note that, Non-bound is just one less than the bound. There are 40 existence places and 120 divisions. The number of divisions in each place is given below the number of existing sub-classes in each.

The numbers in five places in the first row are with reference to the existence of Tírthankara Karma. The first place refers to all souls except sub-humans which have no existence of Tírthankara Karma, and have existence of 146 (148-sub-human and any other age). It has 4 divisions—(1) human age current, hellish age bound; (2) human age current, celestial age bound; (3) hellish age current, human age bound; (4) celestial age current, human age bound. It is noticeable that in these 4 divisions 2 same ages occur twice, and therefore in giving the number of divisions, only two are counted. The second place has 142 (148—4 error-feeding passions, sub-human age and any other age). The third place has 141 (142—wrong-belief). The 4th place has 140 (141—mixed belief). The 5th place has 139 (140—clouded-belief). Each of these four places has got 2 divisions only—(1) human age current, hellish age bound; (2) human age current, celestial age bound. As to five places of non-bound age Karma of the first row, the number is the same as in bound places minus bound-age Karma; but the divisions in each of the first two of 145 and 141, are three having regard to current hellish, human and celestial ages. The third place of 140 has one division of current human age. The 4th place of 139 has 3 divisions having regard to current hellish, human or celestial age. A human who has begun destruction of deluding Karma, but has not completed it, can die and be born in hellish or celestial condition. The fifth place of 138 (*viz*.148 minus 3 ages, and 7 Karmas preventing right-belief) has also 3 divisions with reference to current human, celestial and hellish ages. The soul with 138 is a destructive right-believer with Tírthankara Karma. He can either be a Tírthankara in current human age, in cases where he has bound Tírthankara Karma, with celebrations of at most three auspicious occasions of adoption of austerity, perfect knowledge and liberation; or he may go to heaven or hell and become Tírthankara in third birth as a man. Till six months before the expiry of their life-period, he will remain with-out bondage of human age; and will have existence of 138 sub-classes.

The five places of the second row have Tírthankara Karma less in each. In the 2 places of 145 and 141 there are twelve divisions in each, like that in the place of 145 in wrong belief stage, but only five are counted (*vide* (8.) B. 2 in chart of wrong-belief). Each of the 3rd and 4th places of 140 and 139 has 4 divisions, *i. e.*, current

human age, and bound all the four ages. Here only 3 are counted leaving current human age and bound human age. The 5th place 138 has 7 divisions (1) current hellish, and bound human age; (2) current sub-human and bound celestial age; (3) current human and bound hellish age; (4) current human and bound sub-human age: (5) both current and bound human age; (6) current human and bound celestial age; (7) current celestial and bound human age. Leaving out divisions which contain the samage, as current and bound and the same two ages again, only four divisions are counted. Each of the first two places of non-boundage in the second row 144 and 140, has 4 divisions, with reference to current four ages. The third place of 139 has only one division of current human age. Each of the 4th and 5th places of 138 and 137 has each four divisions with reference to current four ages.

All the ten places of the third row have the same number of divisions as the ten places of the first row, while the ten places of the fourth row have the same 37 divisions as ten places of the second row.

Thus there are altogether 120 divisions in 40 different places of existence of Karma sub-classes in vowless right-belief stage.

देसतियेसुवि एवं भंगा एक्केक्क देसगस्स पुणो ।
पडिरासि बिदियतुरियस्सादीबिदियम्मि दो भंगा ॥३८२॥
देशत्रयेष्वपि एवं भङ्गा एकैकं देशकस्य पुनः ।
प्रतिराशि द्वितीयचतुर्थस्यादिद्वितीयस्मिन् द्वौ भङ्गौ ॥ ३८२ ॥

382. Similarly in (each of) the three (stages of) partial (vow, imperfect vow and perfect vow), (there are 40 places like those in vowless stage, but each place has) only one division; (there are) however, two divisions in each group of the first two places of second and fourth (row), in the (partial vow stage).

Commentary.

In the partial vow stage, in the bound places of 145 and 141 and non bound places 144 and 140 of second row, and in bound places of 141 and 137 and non-bound places of 140 and 136 in the fourth row each has two divisions, bound ones have (1) current human age and bound celestial age. (2) Current sub-human age and bound celestial age, Non-bound ones have current human and sub-human age. The remaining bound places in partial vow and all 20 bound places in the 6th and 7th stages have each one division current human age

and bound celestial age; while the other non-bound age places have each only one division of current human age.

Thus there are 48 divisions in partial vow and 40 in each of the 6th and 7th stage.

दुगछक्कतिरिणवग्गेणूणापुव्वस्स चउपडिं किच्चा ।
णभमिगिचउपणहीणं बद्धास्सियरस्स एगूणं ॥ ३८३ ॥

द्विकषट्कत्रिवर्गेनोनानि अपूर्वस्य चतुःप्रति कृत्वा ।
नभैकचतुःपञ्चहीनं बद्धस्येतरस्यैकोनम् ॥ ३८३ ॥

383. For new thought-activity (of the subsidential ladder) write four rows (of three places each containing 148 sub-classes) minus respectively two, six, and square of three (*viz*. nine). Deduct zero, one, four, and five (in each of the four rows respectively) for (age)-bound (and) for the other (*i.e.*, non-bound age) deduct one (from each).

णिरयतिरियाउ दोण्णिवि पढमकसायाणि दंसणतियाणि ।
हीणा एदे णेया भंगे एक्केक्कगा होंति ॥ ३८४ ॥

निरयतिर्यगायुषी द्वे अपि प्रथमकषाया दर्शनत्रीणि ।
हीनानि एतानि ज्ञेयानि भङ्गा एकैकका भवन्ति ॥ ३८४ ॥

384. (Three places of the first row) should be known by deducting (respectively, from 148 sub-classes) the hellish and sub-human ages, these two and first (*viz*. 4 error-feeding) passions, and (these six plus) three (right) belief—(deluding Karmas). (In the three places of the second row, Tirthankara Karma should be deducted from each of the 3 places of the first row and in the three places of the third row deduct from each place of the first row, 4 Karmas, *i. e.*, assimilative body and limbs, bondage and interfusion, and in the three places of the fourth row deduct from each place of the first row five *viz*. Tirthankara and 4 assimilative). (These 12 places) have each one division. (The same for non-bondage, 12 places).

Commentary.

The 8th stage of subsidential ladder has 12 bondage and 12 non-bondage places with twenty four divisions, in all, as shown in chart below:—

	Bondage.			Non-bondage.		
Places.	146	142	139	145	141	[illegible]
,,	145	141	138	144	140	137
,,	142	138	135	141	137	134
,,	141	137	134	140	136	133

In bondage places the divisions refer to current human and bound celestial ages, and in non-bondage places to current human age only.

एवं तिसु उवसमगे खवगापुव्वम्मि दसहिं परिहीणं ।
सव्वं चउपडि किच्चा णभमेक्कं चारि पंच हीणं ॥३८५॥

एवं त्रिषु उपशमकेषु क्षपकापूर्वे दशभिः परिहीनम् ।
सर्वं चतुःप्रतिकं कृत्वा नभएकं चत्वारि पंच हीनम् ॥ ३८५ ॥

385. Similarly (there are twenty four places and twenty four divisions) in the (other) three (stages of) subsidential (ladder). For the new-thought-activity of destructive ladder, make four rows. (The first row having one place) with all (148 sub-classes) minus ten (*viz.* three ages, except the current one, and four error-feeding passions and three deluding Karmas). Deduct (from each) zero, one (*viz.*, Tirthankara), four (*viz.* the four assimilative), and five (*viz.* Tirthankara and the four assimilative for places in the four rows).

138
137
134
133

Commentary.

Each of the 4 places have only one division of current human age and there are four divisions, in all.

एदे सत्तट्ठाणा अणियट्टिस्सवि पुणोवि खविदेवि।
सोलस अट्ठेक्केक्कं छक्केक्कं एक्कमेक्क तहा ॥ ३८६ ॥

एतानि सत्त्वस्थानानि अनिवृत्तेरपि पुनरपि क्षपितेपि।
षोडशाष्टैकैकं षट्कैकमेकमेकं तथा ॥ ३८६ ॥

386. (There are) these (four) existence places (of the destructive new thought-activity), also in the (destructive) advanced thought-activity, but(there are eight places more also in each of the four rows) on account of the destruction of sixteen, eight, one, one, six, one, one, and one, (respectively, in each place).

Commentary.

Thus there are 36 places in the 9th stage of destructive ladder, as shown in the chart below:—

138	122	114	113	112	106	105	104	103
137	121	113	112	111	105	104	103	102
143	118	110	109	108	102	101	100	99
133	117	109	108	107	101	100	99	98

भंगा एक्केक्का पुण णउंसयक्खविदचउसु टाणेसु।
बिदियतुरियेसु दो दो भंगा तित्थयरहीणेसु ॥ ३८७ ॥

भंगाः एकैकः पुनः नपुंसकक्षपितचतुर्षु स्थानेषु।
द्वितीयतुरीययोः द्वौ द्वौ भङ्गौ तीर्थकरहीनयोः ॥ ३८७ ॥

387. Each (of the above places has) one division, but among the four places (of the four rows where) common sex-inclination has been destroyed, (there are) two divisions in (one place) in each of the second and fourth (rows in which there is) no (existence) of Tirthankara.

थीपुरिसोदयचडिदे पुव्वं संढं खवेदि थी अत्थि।
संढस्सुदये पुव्वं थीखविदं संढमत्थित्ति ॥ ३८८ ॥

स्त्रीपुरुषोदयचटिते पूर्वं षण्ढं क्षपयति स्त्री अस्ति ।
षण्ढस्योदये पूर्वं स्त्रीक्षपितं षण्ढमस्तीति ॥ ३८८ ॥

388. (This is so, because the soul) ascending (to destructive ladder), with operation of female or male (inclination), first destroys the common (inclination), (then there) is the existence of female (sex in the two places); (and the soul rising with) operation of common (sex inclination), first destroys the female (sex), (therefore there) is existence of common (sex in the aforesaid two places).

Commentary.

Thus there are thirty six places and thirty eight divisions in advanced thought-activity stage of destructive ladder and there are 24 places and 24 divisions in this stage of subsidential ladder. 62 divisions in all are thus possible in the 9th stage. The common or feminine inclination is destroyed in the 4th or 5th place of each row just as the soul rises in the destructive ladder with male or female inclination or with common inclination. It is with reference to the second and fourth row, where Tirthankara sub-class does not exist that we have the two extra divisions.

अणियट्टिचरिमठाणा चत्तारिवि एकहीण सुहुमस्स ।
ते इगिदोण्णिविहीणं खीणस्सवि होंति ठाणाणि ॥ ३८९ ॥

अनिवृत्तिचरमस्थानानि चत्वार्यपि एकहीनं सूक्ष्मस्य ।
तानि एकद्विविहीनं क्षीणस्यापि भवन्ति स्थानानि ॥ ३८९ ॥

389. The last place (of each of the four rows) of the advanced thought-activity (stage should be taken) in (the 10th stage of) slightest (delusion), after deducting one (deceit from each). (Thus we have 4 places of 102, 101, 98, and 97 with 4 divisions there). The places of (the 12th stage) of destructive (delusion) are the same after deducting one (greed up to last but one instant; and four places again after deducting therefrom) two (*i. e.*, sleep and drowsiness). (Thus we have eight places in the 12th stage having 101, 100, 97, 96, 99, 98, 95 and 94. The divisions are eight).

Commentary.

In all the four stages of destructive ladder, and the two stages of omniscience, there is only current human age, and no age-Karma is bound; because the soul will be liberated from the same body. Therefore there can be only one division in each place having reference to non-bondage of age-Karma.

ते चोद्दसपरिहीणा जोगिस्स अजोगिचरिमगेवि पुणो ।
बावत्तरिमडसट्ठिं दुसु दुसु हीणेसु दुगदुगा भंगा ॥ ३९० ॥

तानि चतुर्दशपरिहीनानि योगिन अयोगिचरमकेऽपि पुनः ।
द्वासप्ततिरष्टषष्टिः द्वयोर्द्वयोः हीनयोः द्विकद्विकौ भङ्गाः॥३९०॥

390. The (last four places of the 12th stage) after deducting (from each) fourteen (sub-classes, *viz.* five knowledge, and four conation-obscuring and five obstructive are taken) in (each of the 13th stage) of vibratory (omniscient) and (the 14th stage) of non-vibratory (omniscient) till the last (but the two instants) (Thus we have 4 places having 85, 84, 81 and 80 sub-classes with 4 divisions for thirteenth and fourteenth stages, till the last but two instants). (In the last but one instant of the 14th stage, the first) two places will (each) be reduced by seventy-two, (and the other) two, (places) by sixty-eight (*viz.*, 72 minus four assimilative). (Thus there are four places of 13, 12, 13, 12. As two of the four places contain the same number of sub-classes, only two places should be counted). (At the end of the 14th stage, there are only two places of 13 and 12), each with two divisions, (because some have operation of pain-bearing and others of pleasure-bearing feeling Karma in each. Thus there are two places with four divisions).

णत्थि मरणं उवसमगो खवणापुव्वं खवितु कड़ा य ।
[illegible] सोवसमियं खवगं इदि केइ णिद्दिट्ठं ॥ ३९१ ॥

नास्ति [illegible] ।
पश्चात् [illegible] ॥ ३९१ ॥

पञ्चाशदेकादश षट्कृतिः विंशशतमष्टचत्वारिंशत् द्वयोश्चत्वारिंशत्।
विंशाष्टत्रिंशत् विंशं षोडशाष्ट च चत्वार अष्टैव ॥ ३९४ ॥

394. (There are) fifty, eleven, square of six (*viz.*, 36), one hundred and twenty, forty eight, forty in each of two, twenty thirty-eight plus 20, *i.e.* 58), twenty, sixteen, eight, four, and eight (divisions respectively in fourteen stages).

Commentary.

The difference between what has been said here and described before is as follows: –

(1) In downfall stage, 12 places have been said before, here there is one less, as a soul with second subsidential right-belief having a bondage of celestial age coming down to downfall stage will not die here.

(2) In the eighth stage, 21 places have been described before in subsidential ladder. Only 16 have been mentioned here, by deducting 8 places having reference to existence of four error-feeding passions in bondage, and non-bondage, each. There are four places in the destructive ladder. Thus 20 have been mentioned here.

(3) In the 9th stage only 16 instead of the 24 mentioned before have been taken for subsidential ladder and after adding the 36 mentioned above and the four mentioned here in connection with absence of deceit, there are altogether 5) places and 58 divisions.

(4) In the 10th stage, only 16 instead of 24 as above for subsidential and 4 for destructive: 20 places in all, have been mentioned.

(5) In the 11th stage, only 16 instead of 24 have been mentioned.

एवं सत्तट्ठाणं सवित्थरं वरिणयं मए सम्मं ।
जो पढइ सुणइ भावइ सो पावइ णिव्वुदिं सोक्खं ॥३९५॥

एवं सत्त्वस्थानं सविस्तरं वर्णितं मया सम्यक् ।
यः पठति शृणोति भावयति स प्राप्नोति निर्वृतिं सौख्यम् ॥३९५॥

395. Thus existence places in detail have been properly described by me. He who reads, hears and meditates attains the happiness of Liberation.

वरइंदणंदिगुरुणो पासे सोऊण सयलसिद्धंतं ।
सिरिकणयणंदिगुरुणा सत्तट्ठाणं समुद्दिट्ठं ॥ ३९६ ॥

वरेन्द्रनन्दिगुरोः पार्श्वे श्रुत्वा सकलसिद्धान्तम् ।
श्रीकनकनन्दिगुरुणा सत्त्वस्थानं समुद्दिष्टम् ॥ ३९६ ॥

396. After having heard all the scriptures in company of the Great Teacher Indranandi, the existence places have been described by the enlightened Teacher Kanakanandi.

जह चक्केण य चक्की छक्खंडं साहियं अविग्घेण ।
तह मइचक्केण मया छक्खंडं साहियं सम्मं ॥ ३९७ ॥
यथा चक्रेण च चक्रिणा षट्खण्डं साधितमविघ्नेन ।
तथा मतिचक्रेण मया षट्खण्डं साधितं सम्यक् ॥ ३९७ ॥

397. As a Chakravarti (monarch) conquers the six parts (of the Bharata Kshetra) with (his) Chakra (superhuman weapon) without any hindrance, so the six-fold (treatise) has been properly mastered by me with the Chakra of intelligence.

Commentary.

Here the author Shrí Nemichandra refers to the six-fold treatise, given in Dhavala, Java Dhavala and Mahá Dhavala, the great scriptures in Prakrit and Sanskrit with 72,000, 60,000 and 40,000 Shlokas, respectively, still in manuscript at Múḍbidree (South Canara), on which this Gommatasára is based. The six-fold treatise consists of. (1) Jíva Sthána (2) Kshudraka Bandha, (3) Bandha Swámí, (4) Vedaná Khanḍa, (5) Varganá Khanḍa, (6) Mahá bandha.

End of the third Chapter.

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